काण्वशतपथब्राह्मणम्

Kāṇvaśatpathabrāhmaṇam

VOLUME IV



INDIRA GANDHI NATIONAL CENTRE FOR THE ARTS

It is for the first time that a complete critical edition of the *Śatapathabrāhmaṇa* of the Kāṇva School of the *Śukla Yajurveda* alongwith its English translation is published. This edition has taken into account the readings available in a few more manuscripts, besides those in the published edition in Telugu script, which were not available to Prof. Caland who brought out a critical edition of its first seven Kāṇḍas. It is also the first attempt at providing a complete English translation. No doubt the texts of the *Śatapatha* of the Mādhyandina and Kāṇva School do not differ much from Kāṇḍas VIII to XVI and Prof. Eggeling's translation of the former is available. Still a fresh attempt at translating the latter portion was felt necessary as a result of detailed discussions with traditional scholars who are actively engaged in *Śrauta* sacrificial performances.

Textual Notes to substantiate the choice of particular readings; a section under the heading *Vimarśa* discussing certain selected topics arising out of a study of the text, an exhaustive list of contents, Brāhmaṇa-wise and Glossary of technical terms are some of the additional features of this attempt. The suggestions and guidance of traditional scholars who are experts in *Śrautayāgas* are the most important advantages of this edition.

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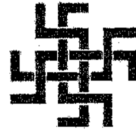
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Volume IV

Edited and Translated
by
C. R. Swaminathan



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काण्वशतपथब्राह्मणम्
Kāṇvaśatapathabrāhmaṇam

वाजपेयकाण्डम्

प्रथमोऽध्यायः

प्रथमं ब्राह्मणम्

देवाश्च ह वा असुराश्चोभये प्राजापत्या अस्पर्धन्त ततो हासुरा अतिमानेन कस्मिन्नु[1] वयं जुहुयामेति स्वेष्वेवास्येषु जुह्वतश्चेरुस्ते ह तथा जुह्वतः पराबभूवुस्तस्माद्ध नातिमानी स्यादित्याहुः पराभूतेरेतन्मुखं योऽतिमान इति ॥ १ ॥

अथ ह देवा अनतिमानिन इवासुस्तेऽन्योऽन्यस्मिन्नेव जुह्वतश्चेरुस्तेभ्यस्तथा जुह्वद्भ्यः प्रजापतिरात्मानं प्रददौ यज्ञो वै प्रजापतिः स एषामन्नमभवद्यज्ञो हि देवानामन्नम् ॥ २ ॥

ते ह देवा ममायं भविष्यति ममायं भविष्यतीति हास्मिन्न संपादयांचक्रुस्ते होचुरसंपादयन्तो हन्तास्मिन्नाजिमजामहा इति स य उज्जेष्यति तस्य नोऽयं भविष्यतीति तथेति तस्मिन्नाजिमाजन्त ॥ ३ ॥

स ह बृहस्पतिः सवितारमेव प्रसवायोपससारेमं मे प्रसुवेति त्वत्प्रसूत इममुज्जयानीति तथेति तमस्मै सविता प्रासुवत्तꣳ सवितृप्रसूत उदजयत्तेनायजत तेनेष्ट्वैतामेवोर्ध्वां दिशमुच्चक्राम तस्माद्यश्चैतद्वेद यश्च नेषोर्ध्वा दिग्बृहस्पतेरित्येवाहुरेताꣳ ह वा ऊर्ध्वां दिशमुत्क्रामति यो वाजपेयेन यजते ॥ ४ ॥

तेनो ह वै तत इन्द्र ईजे तेनेष्ट्वैतामेवोर्ध्वां दिशमुच्चक्रामैताꣳ ह वा ऊर्ध्वां दिशमुत्क्रामति यो वाजपेयेन यजत एवꣳ ह स्म य एतेन यज्ञेन यजन्त एताꣳ ह स्मैवोर्ध्वां दिशमुत्क्रामन्ति ॥ ५ ॥

तेनो ह वै तत ईज औपाविर्जानश्रुतेयः[2] स ह प्रत्यवरुरोहोर्ध्वा ह स्मैव पुरा यन्ति स सर्वमभवत्सर्वमुदजयत्प्रजापतिꣳ[3] ह्युदजयत्सर्वꣳ हि प्रजापतिः सर्वꣳ ह वाव सर्वमुज्जयति प्रजापतिꣳ ह्युज्जयति सर्वꣳ हि प्रजापतिर्यो वाजपेयेन यजते तस्मादाहुर्नैतेन यज्ञेन यजेतेति सर्वं भवति सर्वमुज्जयति तस्य नैवेह किञ्चन परिशिष्यते पापीयसी प्रजा भवतीति ॥ ६ ॥

१. कस्मैं नु TE, M, Ca, V1
२. See notes
३. पतिमुदजयत् P1, V2

VĀJAPEYA KĀṆḌA

Chapter One

BRĀHMAṆA I

1. (Once on a time) the gods and the Asuras, both descendants of Prajāpati, vied with each other. Then the Asuras, out of arrogance (thinking) "Unto whom should we make offerings (why to somebody else)", went on offering into their own mouths. By thus offering, they were defeated. So it is said that one should not be arrogant.

2. Now, the gods were not arrogant. They went about offering oblations unto one another. To them, who were thus offering, Prajāpati gave himself up. Prajāpati, forsooth, is sacrifice. He became their food, for sacrifice is the food for the gods.

3. Those gods (claiming) "This will be for me; this will be for me", could not agree in that (in sharing that food in the form of the sacrifice). Not agreeing, they said "Let us fight it out, he who will win, for him shall this belong". (They said) 'Yes' and fought for it.

4. Then Bṛhaspati approached the Savitṛ, for his impulsion (saying) "Bequeath for me. Impelled by you, let me win this". (Savitṛ said) 'Yes' and Savitṛ impelled him for that; so impelled he performed. By performing that, he ascended to this upper region. Therefore he who knows so and he who so knows not—they say that the upper region belongs to Bṛhaspati. He who performs the *Vājapeya* ascends to the upper region.

5. Indra performed that (*Vājapeya*). By performing that, he ascended to this upper region. So he who performs the *Vājapeya* ascends to the upper region. In like manner, these (Yajamānas) who perform this sacrifice, they ascend to this very upper region.

6. Prajāpati, the son of Jānaśruta performed this but he descended again. Formerly all were reaching indeed, the upper region. He (Aupāvi) became everything, won everything and (even) conquerred Prajāpati; Prajāpati being everything. He (who performs this) becomes indeed, everything, wins everything and even conquers Prajāpati, for, Prajāpati is everything (and he is won) by one who performs *Vājapeya.* So they say that (any body) cannot perform this sacrifice. Because he becomes everything; wins everything and nothing is left over by him here and his subjects here (his offspring) will be worse off.

तदु यजेतैव य एतं क्लृप्तं यज्ञं विद्युर्ऋक्तः सामतो यजुष्टो येऽनूचानाः प्रजज्ञयः स्युस्ते हैतस्य यज्ञस्यर्त्विजः स्युः सैतस्य यज्ञस्य समृद्धिस्स भोग्यो[४] हैवास्मिन्मानुषे लोके भवति श्रेयस्यस्यात्मनः प्रजा भवति य एवं विद्वान् यजते तस्मादु यजेतैव ॥ ७ ॥

तद्यदेतेन बृहस्पतिरयजत तस्मादेष ब्राह्मणस्य यज्ञो ब्रह्म हि बृहस्पतिर्ब्रह्म हि ब्राह्मणोऽथ यदेनेनेन्द्रोऽयजत तस्मादेष क्षत्रियस्य यज्ञः क्षत्रꣳ हीन्द्रः क्षत्रमु हि क्षत्रियः ॥ ८ ॥

तद्राज्ञ एव राजसूयꣳ राजा हि राजसूयेनेष्ट्वा भवति न ब्राह्मणो राज्यायावरं वै राजसूयं परं वाजपेयꣳ राजा वै राजसूयेनेष्ट्वा भवति सम्राड् वाजपेयेनावरं वै राज्यं परꣳ साम्राज्यं कामयेत वै राजा सम्राड् भवितुं परꣳ हि तन्न सम्राड् राजा भवितुं कामयेतावरꣳ हि तत्तस्मादवरꣳ राजसूयं परं वाजपेयꣳ स यदेतेन यज्ञेनेष्ट्वा सर्वꣳ संवृङ्क्ते तस्मात्सम्राण्णाम ॥ ९ ॥

स एताꣳ सावित्रीमाहुतिं जुहोति कर्मणः कर्मणः पुरस्ताद्देव सवितः प्रसुव यज्ञं प्रसुवेमं भगाय । दिव्यो गन्धर्वः केतपाः केतं नः पुनातु वाचस्पतिर्नो अद्य वाजꣳ स्वदत्विति स यथैवादो बृहस्पतिः सवितारं प्रसवायोपससारैवमेवैष एतत्सवितारं प्रसवायोपधावति तमस्मै सविता प्रसौति तꣳ[५] सवितृप्रसूत उज्जयति वाचस्पतिर्नो अद्य वाजꣳ स्वदत्विति प्रजापतिर्वै वाचस्पतिरन्नं वाजꣳ प्रजापतिर्न इदमन्नꣳ स्वदयत्वन्नꣳ समर्धयत्वित्येवैतदाहाथाग्नीषोमीयेण पशुना चरित्वैतामाहुतिमुत्सृजत एतद्ध्येतं यज्ञमन्वारब्धो भवत्येतत्प्रसन्नः ॥ १० ॥ इति प्रथमं ब्राह्मणम् ॥

द्वितीयं ब्राह्मणम्

स वा अꣳशुं गृह्णाति स यदꣳशुं गृह्णाति सर्वत्वायैव कृत्स्नतायै तस्मादꣳशुं गृह्णात्यथै-तान्प्रज्ञातानाग्निष्टोमिकान्ग्रहान्गृह्णात्याग्रयणात् ॥ १ ॥

अथ पृष्ठ्यान्गृह्णाति स यदेव देवाः पृष्ठ्यैरुदजयꣳस्तदेवैतैर्यजमान उज्जयति ॥ २ ॥

अथ षोळशिनं गृह्णाति स यदेवेन्द्रः षोळशिनोदजयत्तदेवैतेन यजमान उज्जयति ॥ ३ ॥

४. भाग्यो TE

५. Ca suggests तद्, see notes

7. Nevertheless, one who correctly knows this sacrifice from the *Ṛks*, from the *Sāmans* and from the *Yajus* can (very well) perform this. Those who are knowledgeable and well-versed in the Vedic lore should be the priests for this sacrifice. That contributes to the wholesomeness of this sacrifice. He becomes entitled for happiness in this mortal world. His subjects (progeny) contribute to his own prosperity, in the case of one who knows thus and performs it. So let him perform (the *Vājapeya*) by all means.

8. Since Bṛhaspati performed it (*Vājapeya*), it is a sacrifice meant for Brāhmaṇas; for Bṛhaspati is Brahmā and Brahmā means Brāhmaṇa. And since Indra performed it, this is a sacrifice meant for Kṣatra and Indra is Kṣatra. Kṣatra means Kṣatriya.

9. *Rājasūya* is meant for kings (Kṣatriya) for, by performing *Rājasūya*, one becomes king and a Brāhmaṇa is not (to strive) for a kingdom. *Rājasūya* is a lower one and *Vājapeya* is higher (in importance). By performing *Rājasūya*, one becomes a king but by performing *Vājapeya* (he becomes) an emperor. Kingdom is lower and an empire is bigger. A king would (naturally) desire to become an emperor because it is higher. An emperor will not desire to become a (mere) king, because it is lesser. Therefore *Rājasūya* is lower and *Vājapeya* is higher. By performing this sacrifice, he becomes possessed of everything and hence he is called emperor (*Samrāṭ*).

10. He offers this oblation belonging to Savitṛ at the beginning of each rite "God Savitṛ, impell the sacrifice; impell the lord of the sacrifice unto his share. May the heavenly Gandharva, the purifier of thought! purify our thought. Let the lord of speech, sweeten our food". Just as, at that time, Bṛhaspati approached Savitṛ, for getting impelled, in like manner, this (Yajamāna), hastens to Savitṛ for impulsion. Savitṛ grants that (impulsion) to him. He wins (that sacrifice) after being impelled by the Savitṛ. "Let the lord of speech today, sweeten our food" (he says). The lord of speech is Prajāpati and *vāja* is food. He thereby means 'Let Prajāpati make this food sweet (or sumptuous)' ! Then after proceeding with the *paśu* meant for Agni and Soma, he makes this offering with this; this sacrifice becomes started and it is pleased. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. He draws the *Aṁśugraha*. He draws the *Aṁśugraha* for completeness sake, for making it whole. Therefore he draws the *Aṁśugraha*. Then he draws the *grahas* (that are) of *Agniṣṭoma*, which are well-known upto the *Āgrayaṇagraha*.

2. Then he draws the *Pṛṣṭhyās* (the three *Atigrāhyagrahas* prescribed for the *Pṛṣṭha-stotras*). Whatever the gods (Agni, Indra and Sūrya) won by them, that the Yajamāna wins thereby.

3. Then he draws the *Ṣoḍaśīgraha*. Whatever Indra won by means of the *Ṣoḍaśī*, the Yajamāna wins thereby.

अथैतान्वाजपेयग्रहान्गृह्णाति ध्रुवसदं त्वा नृषदं मनस्सदम् । उपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्येष ते योनिरिन्द्राय त्वा जुष्टतममिति सादयत्ययं वै लोको ध्रुवो ध्रुवसदिममेवैतेन लोकमुज्जयति ॥ ४ ॥

अथाप्सुषदं त्वा घृतसदं व्योमसदम् । उपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्येष ते योनिरिन्द्राय त्वा जुष्टतममिति सादयत्ययं वै लोको व्योमेदमन्तरिक्षमेतमेवैतेन लोकमुज्जयति ॥ ५ ॥

अथ पृथिविसदं त्वान्तरिक्षसदं दिविसदं देवसदं नाकसदम् । उपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्येष ते योनिरिन्द्राय त्वा जुष्टतममिति सादयत्यसौ वै लोको देवसन्नाकसदसावेव देवलोक एतमेवैतेन लोकमुज्जयति ॥ ६ ॥

अथापाꣳ रसमुद्वयसꣳ सूर्ये सन्तꣳसमाहितम् । अपाꣳ रसस्य यो रसस्तं वो गृह्णाम्युत्तमम् । उपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्येष ते योनिरिन्द्राय त्वा जुष्टतममिति सादयत्ययं वा अपाꣳरस उद्वया योऽयं पवते स वा एष सूर्ये समाहितः स सूर्यात्पवत एतमेवैतेन रसमुज्जयति ॥ ७ ॥

अथ ग्रहा ऊर्जाहुतयो व्यन्तो विप्राय मतिम् । तेषां विशिप्रियाणां वोऽहमिषमूर्जꣳ समग्रभम् । उपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्येष ते योनिरिन्द्राय त्वा जुष्टतममिति सादयत्यूर्ग्वै रस ऊर्जमेवैतेन रसमुज्जयति ॥ ८ ॥

तान्वा एतान्पञ्च वाजपेयग्रहान्गृह्णाति प्रजापतिं वा एष उज्जयति यो वाजपेयेन यजते पञ्च वा ऋतवः संवत्सरस्य संवत्सरो वै प्रजापतिस्तत्प्रजापतिमुज्जयति ॥ ९ ॥

अथ खलु सप्तदश सोमग्रहान्गृह्णाति सप्तदश सुराग्रहानुभे वा एते प्रजापतेरन्धसी यत्सोमश्च सुरा च ततः श्रीस्सत्यं ज्योतिः सोमोऽनृतं पाप्मा तमः सुरा त एवास्यैतेनोभे अन्धसी उज्जयति ॥ १० ॥

4. Then he draws the *grahas* (special) for the *Vājapeya* (saying) "Thee the firm-seated, the man-seated, the mind-seated! Thou art taken with a support, I take thee, agreeable to Indra. This is thy womb, thee most agreeable to Indra", he deposits it. This world (earth) is firm. By this firmly seated, he wins the world.

5. (He says) "Thee the water-seated, the ghee-seated, the ether-seated! Thou art taken with a support; I take thee, agreeable to Indra. This is thy womb; thee most agreeable to Indra", and deposits it. That ether is this aerial region. By this he wins that (aerial) world.

6. "Thee, the earth-seated, the air-seated, the sky-seated, the god-seated, the heaven seated; I take with a support; thee most agreeable to Indra" (so saying) he deposits it. The yonder world is the god-seated, the heaven-seated. That is indeed, the world of gods. By this he wins that very world.

7. "The invigorating essence of the waters, being contained in the Sun; the essence which is the essence of waters; thee agreeable to Indra, I take with a support! This is thy womb; thee most agreeable to Indra"(so saying) he deposits it. For, the essence of the waters is the one who blows (or purifies) yonder (the *vāyu*) and he is contained in the Sun, he flows from the Sun; and that same essence, he thereby wins.

8. "Ye *grahas*, of energising libations, inspiring the sage with thought! I have gathered the sap and energy of thine, the handleless. I take thee with a support; thee agreeable to Indra"—(so saying) he deposits it. *Ūrja* or energy is the essence. With this, he wins the energy which is the essence.

9. These are thus the five *Vājapeyagrahas*, he draws. He who performs *Vājapeya* wins Prajāpati. There are five seasons for the year and the year is Prajāpati. So he wins Prajāpati.

10. Then he draws the seventeen *grahas* of *soma* and the seventeen *grahas* of *surā*. Both these, *soma* and *surā* are food for Prajāpati. Now, prosperity, truth and splendour are *soma*; untruth, sin and darkness are *surā*. Those two foods of his (Prajāpati's) he (the Yajamāna) wins thereby.

स सप्तदश सोमग्रहान्गृह्णाति सप्तदशो वै प्रजापतिः स यावानेव प्रजापतिर्यावत्यस्य मात्रा तावतैवास्यैतच्छ्रियः सत्यं ज्योतिरुज्जयति सप्तदश सुराग्रहान्त्सप्तदशो वै प्रजापतिस्स यावानेव प्रजापतिर्यावत्यस्य मात्रा तावतैवास्यैतदनृतं पाप्मानं तम उज्जयति ॥ ११ ॥

त उभये चतुस्त्रिꣳशद्भवन्ति त्रयस्त्रिꣳशद्वै सर्वे देवाः प्रजापतिश्चतुस्त्रिꣳशस्तत्सर्वाश्च देवता उज्जयति प्रजापतिं च ॥ १२ ॥

अथ यत्राद: सोमं क्रीणन्ति तदप्येतां परिस्रुतं क्रीणाति केशवात्पुरुषान्न वा एष स्त्री न पुमान्यत्केशवो यदह पुमाꣳस्तेन न स्त्री यद्वस्य केशास्तेन न पुमान् ॥ १३ ॥

सीसेन क्रीणाति न वा एतद्धिरण्यं नायो यत्सीसं तस्मात्सीसेन क्रीणाति ॥ १४ ॥

अथ द्वौ खरौ कुर्वन्ति पश्चादक्षमन्यं नेत्सोमग्रहाꣳश्च सुराग्रहाꣳश्च सह सादयामेत्यथ यत्राद: प्रातः पूर्वया द्वारापः प्रपादयन्ति तज्जघनेनाहृत्या परया द्वारैतां परिस्रुतं प्रपादयन्ति स पुरस्तादासीनोऽध्वर्युर्गृह्णाति पश्चात्प्राङ् प्रतिप्रस्थाता स सोमग्रहमेवाग्रे गृह्णात्यथ सुराग्रहमेवं वित्या[१] संगृह्णीतः सहोत्तमौ गृह्णीतः स उपर्युपर्यक्षमध्वर्युर्धारयत्यधोऽधः प्रतिप्रस्थाता स नाहैव प्रत्यङ्ङक्षमध्वर्युरतिहरेन्न प्राङ् प्रतिप्रस्थाता ॥ १५ ॥

स जपति संपृच स्थ सं मा भद्रेण पृङ्क्तेति नेत्पापेनेति ब्रवामेत्यथ पुनर्विहरतो विपृच स्थ वि मा पापेन पृङ्क्तेति स यथेषीकां विमुञ्जां कुर्यादेवमेवैतद्यजमानꣳ सर्वस्मात्पाप्मनो विवृहतोऽथ हिरण्मयेन पात्रेण मधुग्रहं गृह्णात्यथोक्थ्यमथ ध्रुवꣳ स यत्राद उत्तमꣳ सप्तदशꣳ स्तोत्रं तदेतान्त्सोमग्रहानृत्विजां चमसेषु व्यानीय भक्षयन्त्यथ माध्यन्दिने सवने मधुग्रहस्य चोच्यते सुराग्रहाणां च ॥ १६ ॥ इति द्वितीयं ब्राह्मणम् ॥

तृतीयं ब्राह्मणम्

स वा आग्नेयमेवाग्निष्टोमायालभतेऽग्निष्टोममेव तेनोज्जयत्यैन्द्राग्नमुक्थेभ्य आलभत ऐन्द्राग्नानि ह्युक्थान्युक्थान्येव तेनोज्जयत्यैन्द्रꣳ षोळशिन आलभत इन्द्रो हि षोळशी षोळशिनमेव तेनोज्जयति ॥ १ ॥

१. व्यत्यासं Ca, see notes

11. He draws the seventeen *Somagrahas*, for, Prajāpati is seventeenfold. As great as Prajāpati is, as great as is his measure, with that much he thus wins his prosperity, truth and splendour. He draws the seventeen *Surāgrahas*, for, Prajāpati is seventeenfold. As great as Prajāpati is, as great as is his measure, with that much he thus wins his untruth, sin and darkness.

12. They both together make thirty-four. All the gods (together) come to thirty-three and Prajāpati is the thirty-fourth. So he wins all the gods and also Prajāpati.

13. From where they buy *soma*, this *Parisrut* (*surā*—an intoxicating herbal extract) also they buy from that Keśava (a man with long hairs). That Keśava is neither male nor female. Since he is a man he is not a female; since he has long hairs he is not a male.

14. He buys it with lead. This lead is neither gold nor iron. So he buys with lead.

15. They prepare two earthen mounds (earthen platforms on which *grahas* are kept in the *Havirdhāna*); one at the back of the axle (of the *soma* cart and the other in front of it) (thinking) "lest we mix up the *Somagrahas* and the *Surāgrahas*". There on the previous day they pour water by the front door. Bringing from behind, they pour this *Parisrut* by the other door (in the back side). The Adhvaryu, sitting in front, facing eastwards (draws the *Surāgrahas*). First he (the Adhvaryu) draws a *Somagraha*, then (the Pratiprasthātā), a *Surāgraha*. Thus they both draw alternatively each. The last one each draws simultaneously. Adhvaryu holds each *Somagraha* above the axle and the Pratiprasthātā holds down the axle each *Surāgraha*. The Adhvaryu should not hold it beyond the axle westwards and the Pratiprasthātā should not hold it beyond the axle eastwards.

16. He (each of them) chants "United Ye are; unite with happiness". (Thinking) "Lest we say (unite us) with evil". They withdraw them again (saying) 'Disunited Ye are; disunite us with evil'. Even as one might tear a reed (out of a reed grass) in the same manner they separate that Yajamāna from all evil. Then with a golden vessel, they draw the *Madhugraha*. Then he draws the *Ukthyagraha*; then the *Dhruvagraha*. When the last chant of seventeen *stotras* (prescribed for the third *savana*) has been said, he pours those *Somagrahas* into the cups of the officiating priests and drink them. In the midday *savana*, this (procedure) is said about the *Madhugraha* and also of the *Surāgrahas*. (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. For the *Agniṣṭoma*, he slays (a *paśu*) for Agni, for, the *Agniṣṭoma* itself, he thereby wins. For the *Ukthyas*, he slays (a *paśu*) for Indra and Agni, for the *Ukthyas* belong to Indra and Agni and thereby he wins the *Ukthyas*. For the *Ṣoḍaśī*, he slays (a *paśu*) for Indra, for *Ṣoḍaśī* is Indra and thereby he wins the *Ṣoḍaśī*.

अथैतꣳ सारस्वतमेतस्मा उत्तमाय सप्तदशाय स्तोत्रायालभते तदेतदनतिरात्रे सति रात्रे रूपं क्रियते सर्वं वा एष उज्जयति यो वाजपेयेन यजतेऽहोरात्रे उ वै संवत्सर एते हि परिप्लवमाने संवत्सरं कुरुतः सर्वमु वै संवत्सरस्तत्सर्वमुज्जयति स यदाहा[1]नतिरात्रो भवति तेनाहरुज्जयति यद्वनतिरात्रे सति रात्रे रूपं क्रियते तेनो रात्रिमुज्जयत्येवमुभे अहोरात्रे उज्जयति ॥ २ ॥

अथैतां वशां पृश्निं मरुद्भ्य उज्जेषेभ्य आलभत इयं वै पृश्निर्यदस्यां मूलि चामूलं चोभयं तेनेयं पृश्निरस्यामु वा इदमन्नमस्याꣳ ह्रीदमन्नाद्यमन्नाद्यमेवैतयोज्जयति स यन्मरुद्भ्यो विशो वै मरुतो देवविशमन्नमु वै विशस्तस्मान्मरुद्भ्य उज्जेषेभ्य उज्जितये स यद्यह मरुद्भ्य उज्जेषेभ्यो याज्यानुवाक्ये विन्देदपि मारुत्यावेव स्यातां दुर्वेदो वै वशा पृश्निर्यदि पृश्निं स विन्देदपि यैव का च वशा स्यात् ॥ ३ ॥

तस्या आवृद्यत्र होता माहेन्द्रं ग्रहमनुशꣳसति तदस्या वपया प्रचरेयुरेष वा इन्द्रस्य निष्केवल्यो ग्रहो यन्माहेन्द्रोऽप्यस्यैतन्निष्केवल्यमेव स्तोत्रं निष्केवल्यꣳ शस्त्रं क्षत्रमु वा इन्द्रो विशो मरुतो विशो वै क्षत्रियो बलीयान्भवति क्षत्र एवैतद्बलं दधाति ॥ ४ ॥

अथ द्वेधावदानानि कृत्वा श्रपयति स यदर्धस्यावदानं तस्योपस्तीर्य द्विर्द्विरवदायाभिघार्य प्रत्यनक्त्यवदानान्यथोपभृत्युपस्तीर्य सकृत्सकृदवदाय द्विरभिघारयति स यदर्धानाꣳ सतां द्विरवद्यति तेनैषा कृत्स्ना भवति तेन प्रचरन्ति तेन देवविशमुज्जयत्यथ यदिदमर्धं तन्मानुष्यै विश उपहरन्ति तेन मनुष्य[2]विशमुज्जयति ॥ ५ ॥

तदु तथा न कुर्याद्ध्वलति वै स यो यज्ञपथादेत्येत्यु वा एष यज्ञपथाद्य एवं करोति तस्माद्यत्रैवेतरेषां पशूनां वपाभिः प्रचरेयुस्तदेवास्या वपया प्रचरेयुर्यत्रैवेतरेषां पशूनाꣳ हविर्भिः प्रचरेयुस्तदेवास्या हविषा प्रचरेयुर्न मानुष्यै विश उपहरेत् ॥ ६ ॥

१. यदहानति TE
२. मनुष्यी विशं TE

2. For this final seventeenfold *stotra* (*Vājapeya sāman*), he slays (a *paśu*) for Sarasvatī. By this, even though it is not an overnight performance. It is yet made like the night (performance). He who performs *Vājapeya* wins everything. The year is made of days and nights. They by alternating each other make the year. The year is everything and so he wins everything. The fact that it is not an overnight performance, he wins the day thereby. The fact that even though it is not over-night performance, it is made a night performance, he wins the night, thereby, thus he wins both day and night.

3. Thereupon he slays a spotted sterile *paśu* for the victorious Maruts. This (spotted *paśu*) is this earth where both the rooted and the rootless are established. There she is called Pṛśni (spotted *paśu*). This food is (contained) in (the earth). Indeed, this food and drink are in this (earth). By this he wins food and drink for the Maruts, the Viś. Maruts are the peasants and peasants are the food for the nobles (elites). (So he says) "For Maruts the victorious" for the sake of victory. If he could get at two invitatory and offering prayers (*Yājya* and *Anuvākya*) for the victorious Maruts, let him adopt them. If he could not get at two invitatory and offering prayers for the victorious Maruts, let him do with (any two) prayers meant for Maruts. It is difficult to get a spotted sterile *paśu*, and so if he can't get a spotted one, any sterile *paśu* will do.

4. This is the procedure in the case of that (sterile *paśu*)—when the Hotṛ recites after the *Māhendragraha* libation, then he should proceed with the *vapā* of this (sterile *paśu*). Because, this *Māhendragraha* is the exclusive *graha* for Indra. The prayer (*stotra*) is also exclusive and the *śastra* thereto is also exclusive. Indra is Kṣatra (nobility) and the Maruts are the peasantry. With the peasantry, Kṣatriya becomes more powerful. Thereby (i.e. by following the *Māhendragraha*) this strength comes to be placed in the Kṣatra.

5. Then having made the cuttings (of *vapā*) into two (portions), they cook. The cut piece of one, he smears with ghee and (again) cuts each twice, sprinkles with ghee and anoints the cuttings. Then having smeared ghee at the bottom of the *upabhṛt*, having cut each once, sprinkles ghee twice. When he cuts two times each half, it becomes whole and by proceeding with that, he wins the divine race (*deva viśa*—the common folk among the gods). Then they present this (other) half to the human kind (*Manuṣyaviśa*— to the common folk among men). Thereby they win the commoners among men.

6. That should not be done so. He (who does so) sways away from the path of the sacrifice. He who does thus, indeed departs from the (right) path of the sacrifice. So just in the same way as they proceed with the *vapās* of the other *paśus*, they should follow the same way in the case of the *vapā* of this *paśu*. In the same way as they proceed with the libations of the other *paśus*, in the same way they should proceed with the libation of this (*paśu*). So they should not present to the common folk among men.

अथैतान्त्सप्तदश प्राजापत्यान्पशूनालभते ते सर्वे तूपरा भवन्ति सर्वे श्यामास्सर्वे मुष्करा एतद्वै प्रत्यक्षं प्रजापतिमुज्जयति यदेतानालभतेऽन्नं वै प्रजापतिर्यदि वा अन्नं प्रजापतिरेतद्वै प्रत्यक्षमन्नं यत्पशुर्यदि वै सोमः प्रजापतिरेष वै प्रत्यक्षꣳ सोमो यत्पशुस्तत्प्रत्यक्षं प्रजापतिमुज्जयति ॥ ७ ॥

ते वै सप्तदश भवन्ति सप्तदशो हि प्रजापतिः सर्वे तूपरा भवन्ति पुरुषो वा अयं नेदिष्ठं प्रजापतेः सोऽयं तूपरोऽविषाणस्तूपरो वा अविषाणः प्रजापतिस्तस्मात्सर्वे तूपराः सर्वे श्यामा द्वे वै श्यामस्य रूपे शुक्लं चैव कृष्णं च द्वन्द्वमु वै मिथुनं प्रजननं प्रजननमु वै प्रजापतिस्तस्मात्सर्वे श्यामाः सर्वे मुष्कराः प्रजननꣳ हि मुष्करः प्रजननꣳ हि प्रजापतिस्तस्मात्सर्वे मुष्करास्तान्यद्येवꣳ समृद्धानेतान्पशून्विन्देदेत एव स्युर्यद्येवꣳ समृद्धान्न विन्देदपि य एव के च पशवस्स्युः सर्वꣳ हि प्रजापतिः ॥ ८ ॥

अथैतेषामेवोत्तमं वाच आलभते यदि वै प्रजापतेः परमस्ति वागेव तत्तेनो वाचमुज्जयति तदु तथा न कुर्यात्सर्वं वा इदं प्रजापतिर्यदिमे लोका एषो वा इयं लोकेषु वाग्वदति तेनो एव वाचमुज्जयति तस्मात्प्राजापत्या एव स्युः ॥ ९ ॥

तेषामावृद्यत्र मैत्रावरुणो वामदेव्यमनुशꣳसति तदेषां वपाभिः प्रचरेयुः प्रजापतिर्वै वामदेव्यं प्राजापत्या उ वा एते तस्मादेषां तत्र वपाभिः प्रचरेयुः ॥ १० ॥

अथेष्टा अनुयाजाः स्युरव्यूळ्हे स्रुचावथैषाꣳ हविर्भिः प्रचरेयुरेतद्वै प्रत्यक्षं प्रजा–पतिमुज्जयति यदेतैः प्रचरन्त्यन्तो वा एष यज्ञस्यान्तत एवैतत्प्रजापतिमुज्जयत्यथ यद्धातः पुरा प्रचरेयुर्यथा यमध्वानमीयात्तं[३] गत्वा क्व च ततस्स्यात्तस्मादत्रैव प्रचरेयुः ॥ ११ ॥

तदु तथा न कुर्याद्ध्वलति वै स यो यज्ञपथादेत्येत्यु वा एष यज्ञपथाद्य एवं करोति तस्माद्यत्रैवेतरेषां पशूनां वपाभिः प्रचरेयुस्तदेवैषां वपाभिः प्रचरेयुर्यत्रैवेतरेषां पशूनाꣳ हविर्भिः प्रचरेयुस्तदेवैषाꣳ हविर्भिः प्रचरेयुरेकानुवाक्यैका याज्यैकदेवत्या हि प्रजापतय इत्युपाꣳशूक्त्वा छागानाꣳ हविषामनुब्रूहीत्युच्चैः प्रजापतय इत्युपाꣳशूक्त्वा छागानाꣳहविषां प्रस्थितं प्रेष्येत्युच्चैः ॥ १२ ॥ इति तृतीयं ब्राह्मणम् ॥

३. यमध्वानमियात्तं Ca, C, M

7. Then they seize there seventeen *paśus* belonging to Prajāpati. All of them are hornless, all of them having a black spot in the fore-head; all having large testicles. This is what directly wins Prajāpati, when this (kind of *paśu*) is slaughtered. Prajāpati is forsooth, food. If food is Prajāpati, this (type of) *paśu* is the visible food. If *soma* is Prajāpati, this (type of) *paśu* is the visible *soma*. So directly he wins Prajāpati.

8. They (*paśus*) happen to be seventeen, for, Prajāpati is seventeenfold. They are all hornless. This man is the nearest to Prajāpati and he is *Tūpara*, i.e. without horns. Prajāpati is also *Tūpara*, without horns. So all (the seventeen *paśus*) are hornless. All of them are *śyāmā* (dark grey in colour). *Śyāmā* consists of two colours; the white and the black, the two together forming a productive pair. Prajāpati is, indeed, productive. So all of them are *śyāmā*. All of them have large testicles. Testicles are the reproductive parts. Prajāpati is productive. So all of them have large testicles. Let him perform it with all these *paśus* complete in all these (stipulated) respects. If he does not get such complete ones (as stipulated) whatever (type of) *paśu* he might obtain, let him have them. For, Prajāpati is everything.

9. The last one of these (seventeen *paśus*) is seized for the *vāk* (speech). For, if there is anything beyond Prajāpati it is only speech. So thereby he wins that speech. Let him not do so. Prajāpati is all these that form these worlds. This speech is what is spoken in these worlds. So by that itself (by winning Prajāpati) he wins the speech. So all of them should be for Prajāpati.

10. The procedure with these (*paśus*) is as follows—The Maitrā-Varuṇa recites the *sastra* after the *Vāmadevya sāman* is sung. Thence they should proceed with the *vapās* of these *paśus*. For *Vāmadevya sāman* is (of) Prajāpati. These (*paśus*) belong to Prajāpati. So in that context (just after the *Vāmadevya sāman*), they should proceed with the *vapās* of those (*paśus*).

11. Now, when the *anuyājās* (after offerings) are made, and when the pair of *sruks* have not been separated, then they should proceed with their libations. Their proceeding with them (libations of the seventeen *paśus*) is the direct winning of Prajāpati. This is the end of the sacrifice. Only at the end of the sacrifice, he wins Prajāpati. If they happen to proceed with these libations earlier, it would be just as if a man had already gone the way (and reached his destination) and still intends to proceed—and where would he be after that? So only here (at the end) they should proceed with these libations.

12. But let him not do it in this way, for, he who departs from the path of the sacrifice, stumbles and he who does it in this way, definitely departs from the path of the sacrifice. Hence, whenever they proceed with the *vapās* of the other *paśus*, at that same time, let them proceed with the *vapās* of these (*paśus*). Whenever the libations of other *paśus* take place, then only they should proceed with the libations of these *paśus*. There is only one *anuvākya* (invitatory chant) and one offering prayer (*yājya*). "These (offerings) belong to only one deity namely Prajāpati". So saying in a low-tone, he should loudly say "Recite the invitatoty chant for the offerings of the bucks" and again in a low voice "To Prajāpati" and again in a loud voice "Urge the offerings of the bucks that are standing ready". (Third Brāhmaṇa Ends)

चतुर्थं ब्राह्मणम्

तं वै माध्यन्दिने सवनेऽभिषिञ्चन्ति माध्यन्दिने सवन आजिं धावन्त्येष वाव प्रजापतिर्यज्ञो य एष तायत एतमेवैतत्प्रजापतिं यज्ञं मध्यत उज्जयति ॥ १ ॥

अगृहीते माहेन्द्रे ग्रह एष वा इन्द्रस्य निष्केवल्यो ग्रहो यन्माहेन्द्रोऽप्यस्यैतन्निष्केवल्यमेव स्तोत्रं निष्केवल्यꣳ शस्त्रमिन्द्रो वै यजमानः स्व एवैनं तदायतन उज्जयति तस्मादगृहीते माहेन्द्रे ग्रहे ॥ २ ॥

अथास्मै रथमुपावहरन्तीन्द्रस्य वज्रोऽसीति वज्रो वा एष यद्रथ इन्द्रो वै यजमानो यजमानस्याशीत्येवैतदाह यदाहेन्द्रस्य वज्रोऽसीति वाजसा इत्यन्नं वै वाजोऽञ्जसा[1] इत्येवैतदाह त्वयायं वाजꣳसेदिति त्वयायमन्नमुज्जयत्वित्येवैतदाह यदाह त्वयाय वाजꣳ-सेदिति ॥ ३ ॥

अथैनं धूर्गृहीतमन्तर्वेद्यभ्यववर्तयति वाजस्य नु प्रसवे मातरं महीमित्यन्नं वै वाजोऽन्नस्य नु प्रसवे मातरं मातरं महीमित्येवैतदाहादितिं नाम वचसा करामह इतीयं वा अदितिस्तस्मादाहादितिं नाम वचसा करामह इति यस्यामिदं विश्वं भुवनमाविवेशेत्यस्याꣳ हीदꣳ सर्वं भुवनमाविष्टं तस्यां नो देवः सविता धर्मसाविषगिति तस्यां देवस्सविता यजमानꣳ साम्राज्याय सुवतामित्येवैतदाह यजमानो हि धर्मो यदाह तस्यां नो देवः सविता धर्मसाविषगिति ॥ ४ ॥

अथैतानश्वान्त्स्नपयन्ति स यत्र [2]वैवैनानेतत्स्नपयन्ति तद्धैनानेतेन यजुषाभ्युक्षति स्नपितान्वेदानीतान्त्स यदेनानद्भिरभ्युक्षत्यद्भ्यो ह वा अग्रेऽश्वः संबभूव सोऽद्भ्यस्संभवन्न[3]-कृत्स्नस्संबभूवाकृत्स्नो हि वै संबभूव तस्मान्नैव कदाचन सर्वैः पद्भिः प्रतितिष्ठति स यदेवास्य तत्राप्स्वहीयत तेनैवैनमेतत्समर्धयति कृत्स्नं करोति तस्मादद्भिरभ्युक्षति ॥५॥

सोऽभ्युक्षति देवीरापो अपांनपाद्यो व ऊर्मिः प्रतूर्तिः । ककुन्मान्वाजसास्तेनायं वाजꣳ सेदिति वाप्स्वन्तरमृतमप्सु भेषजमपामुत प्रशस्तिभिः अश्वा भवत वाजिन इति वा ॥ ६ ॥

१. अज्जसा Ca, see notes
२. वै missing in Ca, and P
३. सोऽद्भ्यः संभवत्यकृत्स्नः Ca, O, V1, Pa

BRĀHMAṆA IV

1. At the midday *savana*, he consecrates (the Yajamāna) by pouring water and at the midday *savana*, they run a race. This sacrifice which is being performed is Prajāpati. Him, the Prajāpati who is sacrifice, he wins in the middle (of the sacrifice).

2. (What is being stated below, he does) when the *Māhendragraha* is not drawn. This (*Māhendra*) is the exclusive *graha* for Indra. Its *stotra* is (also) exclusive (to Indra) and its *śastra* is (also) exclusive. Yajamāna is indeed, the sovereign (Indra). So he wins him (Indra) in his own abode (Yajamāna). So it is (to be done) before the *Māhendragraha* is drawn.

3. He brings down the chariot for him (Indra, saying) "Thou art the thunderbolt of Indra". This chariot is indeed, the thunderbolt and the Yajamāna is Indra, when he says 'Thou art the thunderbolt of Indra' he only means 'You belong to Yajamāna'. (He says) "Winner of wealth (*vāja*)" for, *vāja* means food and he only says 'winner of food'. (He says) "Let this one (Yajamāna) win wealth by you". 'By you let him win food' is what he means by saying "Let this one win wealth by you".

4. Then that chariot which is yoked, he turns it into the *vedi* (saying) "In the winning of wealth, the great mother". *Vāja* is food and thereby he says 'in the winning of food the great mother'. (He says) "Aditi by name, we praise with speech". Now, Aditi is this earth. So he says "Aditi by name, we praise with speech". "In whom all this universe has entered" for, this entire universe has entered into her (earth). "Thereon, may the divine Savitṛ acclaim this our ritual". (It means) 'On her, let the divine Savitṛ enable the Yajamāna to (win the) empire', for, the Yajamāna is the ritual. So he says "Thereon may the divine Savitṛ acclaim this our ritual".

5. They then bathe the horses (with water). When they bathe them, they sprinkle them with water uttering this *Yajus* verse. He sprinkles them with water when they are bathed or when they are being brought up after being watered. As to why they sprinkle them with waters is because at the beginning, horse originated from waters. When it (horse) originated from waters, it emerged incomplete. It was indeed, incomplete when originated and hence it never stands on all its legs. What part of it was left behind in the waters, by that he is now filling it; completing it. So he sprinkles with waters.

6. He sprinkles with waters (saying) "O divine waters! what rushing, high-peaked, wealth-winning wave you have, therewith may this one win wealth". Or (by saying) "Within the waters is nectar; in the waters is medicine, at the praises of the waters, may ye wax strong, ye horses!"

अथ प्रतिहृत्य युनक्ति स दक्षिणायुग्यमेवाग्रे युनक्त्यथ सव्यायुग्यꣳ सव्यायुग्यं वा अग्रे मानुषे युनक्त्यथैवं देवत्रा ॥ ७ ॥

स युनक्ति वातो वा वो मनो वेति वाताद्वै नाशीयोऽस्ति मनसो नाशीयोऽस्ति तस्मादाह वातो वा वो मनो वेति गन्धर्वास्सप्तविꣳशतिः ते अग्रेऽश्वमयुञ्जन्नित्येते वाग्रेऽश्वमयुञ्जन्यद्गन्धर्वास्सप्तविꣳशतिः तद्येऽग्रेऽश्वमयुञ्जꣳस्ते त्वा युञ्जत्वित्येवैतदाह ते अस्मिन्जवमादधुरित्येते वाग्रेऽश्वे जवमादधुर्यद्गन्धर्वास्सप्तविꣳशतिः । तद्येऽग्रेऽश्वे जवमादधुस्ते त्वयि जवमादधत्वित्येवैतदाह ॥ ८ ॥

अथ सव्यायुग्यं युनक्ति वातरꣳहा भव वाजिन्युज्यमान इति वातजवसमेवैन-मेतन्मनोजवसं करोतीन्द्रस्येव दक्षिणः श्रियैधीति यथायमिन्द्रस्य दक्षिणः श्रियैवं त्वं यजमानस्य श्रियैधीत्येवैतदाह युञ्जन्तु त्वा मरुतो विश्ववेदस इति युञ्जन्तु त्वा देवा इत्येवैतदाह यदाह युञ्जन्तु त्वा मरुतो विश्ववेदस इत्या ते त्वष्टा पत्सु जवं दधात्विति त्वाष्ट्रा हि पशवः स यस्यैव पशवो यः पशूनामीष्टे स ते त्वष्टा पत्सु जवमादधात्वित्येवैतदाहाथ दक्षिणाप्रष्टिं युनक्ति न सव्याप्रष्टिꣳ सव्याप्रष्टिं[4] वै मानुषे युनक्त्यथैवं देवत्रा ॥ ९ ॥

सयुनक्ति जवो यस्ते वाजिन्निहितो गुहा यः श्येने परीतो अचरच्च वात इति यस्ते जवोऽप्युपनिहितो[5] यः श्येने परीतो[6] यो वात इत्येवैतदाह तेन नो वाजिन्बलवान्बलेनेति तेन नो वीर्येणेत्येवैतदाह यदाह तेन नो वाजिन्बलवान्बलेनेति वाजजिच्चैधि समने च पारयिष्णुरित्यन्नं वै वाजोऽन्नजिच्च न एध्यस्मिꣳश्च नः समने देवसमन इमं यज्ञं प्रजापतिमुज्जयेत्येवैतदाह यदाह वाजजिच्चैधि समने च पारयिष्णुरिति ॥ १० ॥

त एत एव त्रयो युक्ता स्युर्मानुषꣳ ह कुर्याद्यच्चतुर्थमुपयुञ्ज्याद्व्यृद्धं वै तद्यज्ञस्य यन्मानुषं त्रिर्वै देवत्रा त्रिवृद्यज्ञस्त्रय इमे लोकास्तस्मादेत एव त्रयो युक्ता स्युः प्रतिहृताधान एवाभिप्रष्टियुगश्चतुर्थ उपतिष्ठेत स यत्र दद्यात्तत्तं चतुर्थमुपयुज्य दद्यात् ॥ ११ ॥

अथैतꣳ सप्तदशशरावं नैवारं चरुमाहरन्ति बार्हस्पत्यमन्नं वा एष उज्जयति यो वाजपेयेन यजत एतद्वै प्रत्यक्षमन्नं यच्चरुरोदनो ह्येष ओदनो हि प्रत्यक्षमन्नं तस्माच्चरुर्भवति

४. सव्यप्रष्टिं वा अग्रेमानुषे as emended by Ca, see notes

५. जवोऽप्यप Ca

६. परीतो Ca, see notes

7. He having turned them, yokes them (to the chariot). He yokes the right one (horse) first and then the left one. According to human (practice) it is the left one that is first yoked and in the divine (practice) it is thus (the right one first).

8. He yokes (saying) "Either the wind, or thought"—for there is nothing swifter than the wind and nothing swifter than the thought. So he says "Either the wind or thought". "The twenty-seven Gandharvas, they yoked the horse at first". These Gandharvas who are twenty-seven happened to yoke the horse at first. "Those who first yoked the horse, let them yoke thee"—that is what he says. They laid speed unto him at first—for, it is the twenty-seven Gandharvas, who at first laid speed into the horse. So 'those who first laid speed in the horse, let them put speed into you'—is what he says.

9. Then he yokes the left one (saying) "Become possessed of the wind's speed, O horse!, when thou art yoked"—thereby he renders him as swift as the wind; as swift as the thought. "Be thou possessed of the beauty of Indra's right (steed)". Just as Indra's right (steed) is prosperous, so you be for this Yajamāna to prosper—is what he says. "Let the Maruts that know everything, yoke thee; let Tvaṣṭā impart speed unto your legs"—for, the animals belong to Tvaṣṭā. He whose are the animals, he is the master of those animals. "Let that Tvaṣṭā impart speed unto the legs" is what he says. He then yokes the right side (horse). In human practice, the left one is yoked first, but in divine practice, it is this way (the right one first).

10. He yokes it (saying) "What speed has been secretly kept in you, O horse! what (speed) has been bestowed in the eagle and what the moving wind has". He thereby says "What speed is concealed in you (O horse!). What speed is bestowed in the eagle and into the wind". (He says) "With that strength, you the mighty". He only says "With that prowess, for us". When he says "With that strength, you the mighty". (He says) "Become winner of food (for us) and cause us to cross over the battle of the sacrifice". *Vāja* means food and (he says) "Become winner of food for us and enable us to cross over this divine battle (i.e. sacrifice)". Thereby he says 'Win thou this sacrifice, namely Prajāpati, for us' when he says "Become winner of food and enable us to cross over this battle of sacrifice".

11. Now only those three (horses) are yoked. If the fourth is yoked, it would be doing it in the human way. What is a human practice is taboo in the divine (context). The sacrifice is threefold and there are three worlds. Therefore only these three are yoked.The fourth unyoked, stands by the side of the yoke (when the third is yoked). When they (the horses) are given (when the chariot with four horses is given to the Adhvaryu) this one (the fourth) is also to be given after using it (after yoking to the chariot).

12. Then they bring this *caru* (rice-pap) for Bṛhaspati, made of wild rice measuring seventeen *śarāvas* (shallow cups for measuring grains). He (the Yajamāna) is indeed, winning food when he performs *Vājapeya*. *Caru* is the visible food. This is *odana* (cooked rice) and cooked rice is the ready food. From that, *caru*

सप्तदशशरावो[७] भवति सप्तदशो हि प्रजापतिर्नैवारो भवत्येते वै ब्रह्मणा पच्यन्ते यन्नीवारास्तस्मान्नैवारो भवति बार्हस्पत्यो भवति बृहस्पतिर्ह्येतमग्रे यज्ञमुदजयत्तस्माद्बार्हस्पत्यो भवति ॥ १२ ॥

तमश्वानवघ्रापयति वाजिनो वाजजित इति वाजिनो ह्येते वाजजित इत्यन्नं वै वाजोऽन्नजित इत्येवैतदाह वाजꣳ सरिष्यन्त इति सरिष्यन्तो हि भवन्ति बृहस्पतेर्भागमवजिघ्रतेति बार्हस्पत्यो बार्हस्पत्यो ह्येष चरुर्भवति स यदश्वानवघ्रापयति वीर्यमेवैष्वेतद्दधात्यथो इदमन्नमिमं यज्ञं प्रजापतिमुज्जयानीति तथाहैतदन्नमेतं यज्ञं प्रजापतिमुज्जयति ॥ १३ ॥ इति चतुर्थं ब्राह्मणम् ॥

॥ इति प्रथमोऽध्यायः ॥

७. शरावो वै भवति V1

is made. It measures seventeen *śarāvas* (of wild rice) for, Prajāpati is seventeenfold. They are wild rice, for, wild rice is ripened by Brahman, and hence wild rice. This (*caru*) belongs to Bṛhaspati because it was Bṛhaspati who first won this sacrifice. So it (*caru*) belongs to Bṛhaspati.

13. He makes the horses smell it (*caru*). (He says) "Ye horses, the winners of *vāja*"—*vāja* means food. So he says, 'winners of food'. (He says 'Ye who advance proceed forward, to the food'. For they do indeed charge forward (as in a battle to win-food). (He says) "Smell Bṛhaspati's portion"—this *caru* which he causes the horses to smell, belongs to Bṛhaspati. So he only puts vigour into them. (He says) "This food, this sacrifice, namely Prajāpati—let me win". That is how he wins this food, this sacrifice, namely Prajāpati. (Fourth Brāhmaṇa Ends)

(Chapter One Ends)

द्वितीयोऽध्यायः

प्रथमं ब्राह्मणम्

[1] यदाजिं धावन्तीममेव तेन लोकमुज्जयत्यथ यदन्तरिक्षे रथचक्रमुद्धितं नाभिदहने तद्ब्रह्मारोहति तत्सामाभिगायत्यन्तरिक्षलोकमेव तेनोज्जयत्यथ यद्यूपꣳ रोहति दिवमेव तेनोज्जयति देवलोकमेव तस्माद्वा एतानि क्रियन्ते ॥ १ ॥

स ब्रह्मारोहति रथचक्रं देवस्य वयꣳ सवितुः सवे सत्यसवसः । बृहस्पतेरुत्तमं नाकꣳ रुहेमेति यदि ब्राह्मणो यजेत ब्रह्म हि बृहस्पतिर्ब्रह्म हि ब्राह्मणो यद्यु क्षत्रियो यजेत देवस्य वयꣳ सवितुः सवे सत्यसवसः । इन्द्रस्योत्तमं नाकꣳ रुहेमेति क्षत्रꣳ हीन्द्रः क्षत्रमु हि क्षत्रियः ॥ २ ॥

अथ त्रिरभिगायति साम त्रिरभिगीय साम प्रत्यवरोहति देवस्य वयꣳ सवितुः सवे सत्यसवसः । बृहस्पतेरुत्तमं नाकमरुहामेति वेन्द्रस्योत्तमं नाकमरुहामेति वा ॥ ३ ॥

अथैतान्त्सप्तदश दुन्दुभीनुद्वध्नन्ति प्रतीच आग्नीध्रादनूचो वेद्यन्तं प्रजापतिं वा एष उज्जयति यो वाजपेयेन यजते वागु वै प्रजापतिरेषा वै परमा वाग्या सप्तदशानां दुन्दुभीनां परमामेवैतद्वाचं परमं प्रजापतिमुज्जयति ते वै सप्तदश भवन्ति सप्तदशो हि प्रजापतिः ॥ ४ ॥

स यत्राद आजिं धावन्ति तदेषामेकमाहन्ति बृहस्पते वाजं जय बृहस्पतये वाचं वदत । बृहस्पतिं वाजं जापयतेति यदि ब्राह्मणो यजेत ब्रह्म हि बृहस्पतिर्ब्रह्म हि ब्राह्मणो यद्यु क्षत्रियो यजेतेन्द्र वाजं जयेन्द्राय वाचं वदत । इन्द्रं वाजं जापयतेति क्षत्रꣳ हीन्द्रः क्षत्रमु हि क्षत्रियः ॥ ५ ॥

स यत्राद आजिशृतो[2] रथा विमुच्यन्ते तदेषामेकमवमुञ्चत्येषा वः सा सत्या संवागभूद्यया बृहस्पतिं वाजमजीजपत । अजीजपत बृहस्पतिं वाचं वनस्पतयो विमुच्यध्वमिति तदेकमवमुञ्चन्त्सर्वान्विमुञ्चति ॥ ६ ॥

१. तद् missing in P

२. आजिसृते Ca

Chapter Two

BRAHMAṆA I

1. Now, while running a race, he thereby wins this (terrestrial) world. And, when Brahmā mounts the cart-wheel set up at the height of the navel, he (Brahmā) sings that *Sāman* and by that he (the Yajamāna) wins the aerial world and when he erects the *yūpa*, by that he wins the heaven itself, the world of the gods. That is why these are done.

2. He the Brahmā, ascends the cart-wheel (saying) "At the prompting (*sava*) of the god Savitṛ of true impulsion, may we ascend unto the highest heaven of Bṛhaspati". If a Brāhmaṇa is performing (the *Vājapeya*), Bṛhaspati being a Brāhmaṇa, Brahmā, a Brāhmaṇa (says so). If a Kṣatriya is performing (*Vājapeya*) (he has to say) "At the prompting of the divine Savitṛ of true impulsion, may we ascend unto the highest heaven of Indra", for Indra belongs to royalty and Kṣatriya is also of royalty.

3. Thrice he sings the *Sāman*. Having sung the *Sāman* thrice, he descends (saying) "At the prompting of the divine Savitṛ of true impulsion, I have ascended unto the highest heaven of Bṛhaspati" or 'I have ascended the highest heaven of Indra' (as the case might be).

4. Then, they tie these seventeen drums (leather-covered musical instruments) (around the altar) from the *Āgnīdhra* backwards upto the end of the altar. He who performs *Vājapeya* does win Prajāpati. Prajāpati is *vāk* (speech). This (sound) of these seventeen drums is the supreme speech. He thus wins the supreme *vāk*, namely the supreme Prajāpati. They (the drums) are seventeen, because Prajāpati is seveteenfold.

5. When they run the race, they beat one of these drums (saying) "O Bṛhaspati! win the race you convey your speech to Bṛhaspati. Make Bṛhaspati announce victory"—this if a Brāhmaṇa performs, because Bṛhaspati is Brāhmaṇa and Brahmā is Brāhmaṇa. If a Kṣatriya performs (it will read as) "O Indra! win the race. Convey your speech to Indra. Make Indra announce victory". For, Indra is Kṣatra and kṣatra means royalty.

6. And when those race-running chariots are released, he separates one of those drums (saying) "This has been your true chorus by which you made Bṛhaspati announce victory. You indeed, made Bṛhaspati utter the speech; O lords of the worlds! be released". Thus separating one (drum), he unties all the drums.

अथ यत्राद आजिमवख्याप्य रथाः पुनरायन्ति तद्राजन्यः प्रविध्यति सप्तदश प्रव्याधान्प्रजापतिं वा एष उज्जयति यो वाजपेयेन यजते यावान्वा एकः प्रव्याधस्तावाꣳस्तिर्यङ् पुरुषोऽथ यावन्तः सप्तदश प्रव्याधस्तावाꣳस्तिर्यङ् प्रजापतिस्तस्मात्सप्तदश प्रविध्यति सप्तदशो हि प्रजापती राजन्यः प्रविध्यत्येष वै प्रजापतेर्नेदिष्ठो यद्राजन्य एष ह वा अस्य नेदिष्ठस्तस्मादेको बहूनामीष्टे तस्माद्राजन्यः प्रविध्यति तत्सप्तदशे प्रव्याधे काष्ठां निमिन्वन्ति सोऽवगमो भवति ॥ ७ ॥

अथ यजमान आतिष्ठति रथं देवस्य वयꣳ सवितुः सवे सत्यसवसः बृहस्पते-र्वाजजितो वाजं जेष्मेति स यथैवादो बृहस्पतिः सवितारं प्रसवायोपससारैवमेवैष एतत्सवितारं प्रसवायोपधावति तमस्मै सविता प्रसौति तꣳसवितृप्रसूत उज्जयत्यथ य एतद्यजुर्वेद सोऽन्वातिष्ठति यदि वात्मना यजमानः ॥ ८ ॥

स दक्षिणायुग्यमुपस्पृशति वाजिनो वाजं जयतेति वाजिनो ह्येते वाजं जयतेत्यन्नं वै वाजोऽन्नं जयतेत्येवैतदाहाध्वन स्कभ्नन्त इत्यध्वनो ह्येते स्कभ्नन्तो धावन्ति योजना मिमाना इति योजनशो ह्यध्वानं मिमते काष्ठां गच्छतेत्यवगमं गच्छतेत्येवैतदाह यदाह काष्ठां गच्छतेति ॥ ९ ॥

अथ खलु धावन्त्याजिमाघ्नन्ति दुन्दुभीनभिगायति ब्रह्मा साम महान्घोषो भवत्यथैताभ्यां जगतीभ्यामध्वर्युरनु वा मन्त्रयते जुहोति वा समान एव बन्धुर्यदि चानुमन्त्रयते यदि च जुहोत्येतानेवैतद्धावत उपवाजयत्येतेषु वीर्यं दधाति यथो चैनानन्तरा नाष्ट्रा रक्षाꣳसि न विन्देयुरेवमु चैवैषोऽनु वा मन्त्रयते जुहोति वैष स्य वाजी क्षिपणिं तुरण्यति ग्रीवायां बद्धो अपिकक्ष आसनि । क्रतुं दधिक्रा अनुसन्तवीत्वत्पथामङ्काꣳस्यन्वापनीफणत् । उत स्मास्य द्रवतस्तुरण्यतः पर्णं न वेरनुवाति प्रगर्धिनः श्येनस्येव ध्रजतो अङ्कसं परि दधिक्राव्णः सहोर्जा तरित्रत इति ॥ १० ॥

अथ तेन[३] तृचेनान्वेव मन्त्रयते स[४] जुहोत्येतानेवैतद्धावत उपवाजयत्येतेषु वीर्यं दधाति तिस्र उ वा इमाः पृथिव्य इयमेका परे द्वे ता उ चैवैतदुज्जयति शं नो भवन्तु वाजिनो

३. अथैतेन Ca
४. न Ca

7. Having declared the race, when the chariots return, then the Rājanya (prince) shoots seventeen arrow's range. He who performs *Vājapeya* wins Prajāpati. As long as is one arrow-range, so much is man lengthwise. As much as is the length of seventeen arrow's range, that much is Prajāpati lengthwise. So he shoots seventeen arrow's range, for Prajāpati is seventeenfold. Rājanya shoots, for, Rājanya is nearest to Prajāpati. He is indeed, nearest (to Prajāpati) and that is why being one, he rules over many. Therefore, the Rājanya shoots. At the seventeenth shooting spot, he makes the boundary and it becomes the spot for descending.

8. Now, the Yajamāna, steps upon the chariot (saying) "At the prompting of the divine Savitṛ of true impulsion, may we win the race of Bṛhaspati, who wins races". Just as once Bṛhaspati approached Savitṛ for impulsion, in the same manner, this one (the Yajāmana) rushes to this Savitṛ for impulsion. Him, the Savitṛ prompts. Thus prompted by Savitṛ, he wins. This is chanted by that one (priest) who knows this *Yajus* or the Yajamāna himself (chants).

9. He touches the right-side yoke (saying) "O horses! Ye win *vāja*" for, these horses do win *vāja. Vāja* is food and he only says 'win food'. (He says) "Leaving behind the roads" because they are running, leaving the roads behind. "Measuring the stages" for, they cover the road measuring in stages. (He says) "Reach the goal (winning post)". He says 'Reach the destination' when he says 'Reach the goal'.

10. While running the race, they beat the drums and Brahmā sings the *Sāman*. There is great noise. Then the Adhvaryu, with these two chants in Jagatī metre, either addresses or makes offering. Whether he addresses or makes the offering, it is of the same significance. He thereby speeds these running horses. He imparts vigour unto them, so that the terrible Rakṣasas do not get at them. Thus this one (the Adhvaryu) either chants or makes offering (saying) "That horse speedeth after the whip, fettered at the neck and shoulder and mouth, may *Dadhikrā* enrich this sacrifice; may his foot-prints fall on the winding roads. Of him (the horse) who is running speedily, eagerly advancing, with wings of the bird fanning as of gliding eagle, with the velocity of the divine horse (*Dadhikrāvṇa*), with strength, he crosses".

11. With this *Tṛc* (collection of three *Ṛks*), he chants but not makes offerings. Then (the horses) which are running, he speeds them; he imparts vigour into them. These earths are three. This (which is visible for us) is one and there are two

हवेषु देवताता मितद्रवः स्वर्काः । सम्भयन्तोऽहिं वृकꣳ रक्षाꣳसि सनेम्यस्मद्युयवन्नमीवाः । ते नो अर्वन्तो हवनश्रुतो हवं विश्वे शृण्वन्तु वाजिनो मितद्रवः । सहस्रसा मेधसाता इव त्मना महो ये धनꣳ समिथेषु जभ्रिरे । वाजेवाजेऽवत वाजिनो नो धनेषु विप्रा अमृता ऋतज्ञाः । अस्य मध्वः पिबत मादयध्वं तृप्ता यात पथिभिर्देवयानैरित्यवगमं प्राप्य दक्षिणानन्वायामयन्ति[5] ॥ ११ ॥

अथैतेन बार्हस्पत्येन चरुणा चात्वाले प्रत्युपतिष्ठन्तेऽन्नं वा एष उज्जयति यो वाजपेयेन यजत एतद्वै प्रत्यक्षमन्नं यच्चरुरोदनो ह्येष ओदनो हि प्रत्यक्षमन्नं तस्माच्चरुर्भवति ॥ १२ ॥

तमागत्याभिमृशति स यदेवैतदन्नमुज्जयति तेनैवैतत्सꣳस्पृशते तदात्मनि कुरुते तदात्मनि धत्ते ॥ १३ ॥

सोऽभिमृशत्या मा वाजस्य प्रसवो जगम्यादित्यन्नं वै वाज आमान्नस्य प्रसवो जगम्यादित्येवैतदाहेमे द्यावापृथिवी विश्वरूपे इतीमे हि द्यावापृथिव्यौ प्रजापतिरामागन्तं पितरा मातरा युवमिति पिता च हि माता च प्रजापतिरा मा सोमो अमृतत्वाय गम्यादिति सोमो हि प्रजापतिस्तेनोदरमुपस्पृशत्यत्र ह्यन्नं प्रतितिष्ठति ॥ १४ ॥

अथाश्वानवघ्रापयति वाजिनो वाजजित इति वाजिनो ह्येते वाजजित इत्यन्नं वै वाजोऽन्नजित इत्येवैतदाह वाजꣳ ससृवाꣳस इति सरिष्यन्त इति वा अग्र आह सरिष्यन्तो हि तद्भवन्त्यथात्राह ससृवाꣳस इति ससृवाꣳसो ह्यत्र भवन्ति बृहस्पतेर्भागमवजिघ्रतेति बार्हस्पत्यो ह्येष चरुर्भवति निमृजाना इति स यदग्रेऽश्वानवघ्रापयतीदमन्नमिमं यज्ञं प्रजापतिमुज्जयानीत्यथ यदत्रावघ्रापयतीदमन्नमिमं यज्ञं प्रजापतिमुदजैषमित्यथ यदाह निमृजाना इति यजमान एवैतदन्नाद्यमिन्द्रियं वीर्यं दधाति ॥ १५ ॥

अथ पूर्वया द्वारा मधुग्रहं निष्क्रमयन्ति प्रतीच्या सुराग्रहानथैषामाजिसृताꣳ[6] रथानामेकमन्वास्थितो भवति राजन्यो वा वैश्यो वा तस्मा इमं मधुग्रहं प्रयच्छन्ति हन्त तेऽयमित्यथैषाꣳ सुराग्रहाणामेकमन्वारभ्याहैभिस्तेऽयमेतं निष्क्रीणामीति तद्यजमान

५. अन्वायामयति Ca
६. आजिसृतां Ca

others. He wins those two and this. (He says) "Let the horses be auspicious for us at the invocations in the divine service; running their measured course, with beautiful song; swallowing the dragon, the wolf, the evil spirits; may they ever keep away afflictions that approach us". "Those horses, want to hear the calls; may they all hear our call, the horses running their measured course; they, the winners of thousands, who by themselves have captured many great gains in the contests". "In every race, help us, ye racers, at the prizes. Ye, wise immortal knowers of the divine law; drink of this mead, be gladdened and satisfied, walk ye on the paths trodden by the gods"—(thus saying) having reached the goal, he passes the length of the horses at the right side.

12. Then they stand by with the *Bārhaspatya caru* (the rice-pap meant for Bṛhaspati) at the *cātvāla* pit. He who performs *Vājapeya* is indeed, winning food. This *caru* is the evident food, because it is cooked rice. Cooked rice is ready food and it is from that, the *caru* is made.

13. He approaches and touches it. He wins food by means of that (*caru*). For that very reason he touches it. He takes it into himself and owns it within himself.

14. He touches it (saying) "May gain of wealth come to me". Wealth means food; he thus says 'May gain of food accrue to me'. (He further says) "May these two, heaven and earth, of universal form"—for, Prajāpati is these two, heaven and earth. "May father and mother come to me"—for, Prajāpati is both father and mother. (He says) "May *soma* come to me to (confer) immortality"; for, Prajāpati is *soma*. With these, he touches his own belly because it is there that the food settles.

15. Then he makes the horses smell it (*caru*) (saying) "O horses! winners of *Vāja*"—for, these horses are of course winners of *Vāja*. *Vāja* means food. So he only says 'winners of food'. (He says) "Causing food to flow"; for, at the beginning he had said "those who let food flow". So they let flow and hence here they are causing food to flow. "Ye (horses)! smell the portion of Bṛhaspati" because, this *caru* belongs to Bṛhaspati. (He says) "Take (it) in". In the beginning, while making the horses smell (the *caru*) he had said, "This is food; enable me to win this sacrifice, namely Prajāpati" and therefore now, he makes them smell (saying) "This is food. This sacrifice, namely Prajāpati, I have won". So he says "Take (it) in". The Yajamāna thus acquires this food, this energy and vigour.

16. Then through the eastern door (the Adhvaryu and the Yajamāna) make the *Madhugraha* emerge out and by the hind door, the *Surāgrahas* (are taken out). Now, on one of those race running chariots, there has been standing a Vaiśya or a Rājanya. To him, he (the Adhvaryu) gives this *Madhugraha* (saying) "Oh this one

एवैतच्छ्रियः सत्यं ज्योतिर्दधात्यथैतस्मिन्राजन्ये वा वैश्ये वानृतं पाप्मानं तमो दधाति तैः स भुङ्क्ते यथा स्वैः सद्भिरेवं यदि कामयते पिबति यदि कामयते परासिञ्चति यथा स्वान्त्सत एवमुपचरत्यथायं यजमान इमं मधुग्रहं ब्रह्मणे ददाति ब्रह्मणे दददायुरेवामृतमात्मनि धत्ते ॥ १६ ॥ इति प्रथमं ब्राह्मणम् ॥

द्वितीयं ब्राह्मणम्

स वा आहवनीयमित्वा स्रुवेणैवाज्यस्थाल्या एता आहुतीर्जुहोत्यापये स्वाहा स्वापये स्वाहापिजाय स्वाहा क्रतवे स्वाहा । वसवे स्वाहाहर्पतये स्वाहा । अह्ने मुग्धाय स्वाहा मुग्धाय वैनꣳशिनाय स्वाहा विनꣳशिन आन्त्यायनाय स्वाहान्त्याय भौवनाय स्वाहा भुवनस्य पतये स्वाहाधिपतये स्वाहेत्येता द्वादशाहुतीर्जुहोति प्रजापतिं वा एष उज्जयति यो वाजपेयेन यजते द्वादश वै मासाः संवत्सरस्य संवत्सरो वै प्रजापतिस्तत्प्रजापतिमुज्ज-यति ॥ १ ॥

अथैनमेताः षट् क्लृप्तीर्वाचयति वा जुहोति वा समान एव बन्धुर्यदि च वाचयति यदि च जुहोत्यायुर्यज्ञेन कल्पतां प्राणो यज्ञेन कल्पतां चक्षुर्यज्ञेन कल्पताꣳ श्रोत्रं यज्ञेन कल्पताम् । पृष्ठं यज्ञेन कल्पतां यज्ञो यज्ञेन कल्पतामिति प्रजापतिं वा एष उज्जयति यो वाजपेयेन यजते षड्वा ऋतवस्संवत्सरस्य संवत्सरो वै प्रजापतिस्तत्प्रजापतिमुज्जयत्यथ यदेनं क्लृप्तिर्वाचयति कल्पयित्वैवैनं[१] तदुज्जयति ॥ २ ॥

स वा एषोऽष्टाश्रिर्यूपो भवत्यष्टाक्षरा वै गायत्र्यग्निरु वै गायत्री गायत्रछन्दो ह्यग्निरग्निरु वै सर्वा देवतास्तेन देवलोकमुज्जयति ॥ ३ ॥

अथातीक्ष्णाग्रो यूपो भवति गर्तस्य रूपं पितृदेवत्यो वै गर्तस्तेन पितृलोकमुज्जयति ॥ ४ ॥

अथ गोधूमाश्चषालभाजनं भवन्ति पुरुषो वा अयं नेदिष्ठं प्रजापतेः सोऽयमत्वक्पुरुष एता[२] उ वा ओषधीनां नेदिष्ठाः पुरुषस्य यद्गोधूमा न ह्येतेषां त्वगस्ति न पुरुषस्य तेन मनुष्यलोकमुज्जयति ॥ ५ ॥

१. कल्पयत्वैवैनं C, My, V2
२. एत Ca

is yours". Then he (the Neṣṭṛ) presents one of the *Surāgrahas* and says "With these I buy him (*Madhugraha*) from you". Thus he imbues the Yajamāna with truth, prosperity and glory and unto that Rājanya or Vaiśya, he deposits untruth, sin and darkness. He enjoys with them (those *Surāgrahas*) as they have become his own. If he wishes, he drinks, if he wishes he pours it, as he would behave with his own possessions. Then this Yajamāna gives that *Madhugraha* to Brahmā. By giving to Brahmā, he only owns to himself immortal life. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. He goes to the *Āhavanīya* and with the *sruva*, he offers these (following) offerings from the *ājyasthālī* (pot for melting butter) "To the one obtained (*Āpaye*), *Svāhā*; to the one well-obtained (*Svāpaye*), *Svāhā*; to the water-borne, *Svāhā*; to the sacrifice or intention, *Svāhā*; to the Vasu, *Svāhā*; to the lord of the days (i.e. the year), *Svāhā*; to the day which knows no evil, *Svāhā*; to the innocent who is favourable to wrong doers, *Svāhā*; to the one born last to a wrong-doer, *Svāhā*; to the youngest son born of the universe, *Svāhā*; to the lord of the universe, *Svāhā*; to the over-lord, *Svāhā*". Thus he makes twelve offerings. He who performs *Vājapeya* is winning Prajāpati himself. There are twelve months for a year and Prajāpati is the year. Therefore he wins Prajāpati.

2. Then he makes him utter or make offerings with these six *klṛptīs* (*mantras* having a verb from the root *klṛp*). Whether he utters or offers with them, in either case, the significance is the same. (They are) "May my life prosper through (this) sacrifice; let my vital air prosper through (this) sacrifice; let my eye prosper through (this) sacrifice; let my ear prosper through (this) sacrifice; let the backside of my body prosper through (this) sacrifice; may the sacrifice prosper through (this) sacrifice". He who performs *Vājapeya* is winning Prajāpati. There are six seasons in a year; and Prajāpati is the year. By making him utter these *klṛptis*, he wins Prajāpati. Having strengthened (his sense-organs) he wins Prajāpati.

3. The *yūpa* is eight-cornered; for, Gāyatrī is eight-syllabled and Gāyatrī is Agni, because, Agni has Gāyatrī as its metre. Agni means all the gods. So thereby, he wins the divine world.

4. Then the *yūpa* has a non-sharp (blunt) top. It has the shape of a pit (at the top); pit has the *pitṛs* as its deity. Therefore he wins the world of *pitṛs*.

5. It (the pit on the top of the *yūpa*) is like a cup made of wheat dough. This man is nearest to Prajāpati and he is skinless. And among the plants, wheat comes nearest to man. They (wheat) have no skin, nor has the man. By that he wins the world of men.

स सप्तदशभिर्वासोभिर्वेष्टितो वा विनद्धो वा भवति सप्तदशो वै प्रजापतिस्तस्मात्सप्तदशभिर्वासोभिर्वेष्टितो वा विनद्धो वा भवति सप्तदशारत्निर्वाव भवति सप्तदशो हि प्रजापतिस्तत्प्रजापतिमुज्जयति ॥ ६ ॥

अथ यत्र यूपꣳ रोक्ष्यन्भवति तत्पत्नीमुदानयति[3] तामुदानेष्यन्तः कौशं वा चण्डातकमभिपरिधापयन्ति कौशं वा वासोऽस्ति वा अमेध्यं पत्न्या यदवाङ् नाभेः सेदं प्राची यज्ञं प्रसत्स्यन्ती भवति पवित्रमु वै मेधः कुशास्तथो पवित्रपूतैतन्मेध्या प्राची यज्ञं प्रसजति ॥ ७ ॥

अथ निःश्रयणीकृता भवति तया यूपꣳ रोहति स इत्युदङ् रोहेत्तद्धैक इति दक्षिणारोहयन्ति तदु तथा न कुर्यादुदगेव रोहयेदुदीची वै मनुष्याणां दिक्सा यजमानस्य तस्मादुदगेव रोहयेत् ॥ ८ ॥

स यूपꣳ रोक्ष्यन्जायामामन्त्रयते जाय एहि स्वो रोहावेति रहावेति जाया प्रत्याह स यदेवं जायामामन्त्रयतेऽर्धो वा अस्यैष आत्मनो यज्जायार्धो हि वा अस्यैष आत्मनस्तस्माद्यावदेकाकी भवति नैव तावद्बहुर्भवति न प्रजायतेऽकृत्स्नो हि भवत्यसर्वोऽथ यदैव जायां विन्दतेऽथैव बहुर्भवत्यथ प्रजायते कृत्स्नो हि भवति सर्वः स्वर्गमु वा इदं लोकꣳ रोक्ष्यन्भवति योऽस्यैष जितः स्वर्गो लोकस्तद्यदिदमस्यार्धमात्मनस्तेन संपद्यते तेन संपद्यैतां जितिमभ्युत्क्रामति योऽस्यैव जितः स्वर्गो लोकस्तथास्येह नात्मनः किञ्चन हीयते ॥ ९ ॥

स रोहति प्रजापतेः प्रजा अभूमेति प्रजापतेर्ह्येष प्रजा भवति यो वाजपेयेन यजते तस्मादाह प्रजापतेः प्रजा अभूमेति स्वर्देवा अगन्मेति गोधूमानभिमृशति स्वर्ह्येष देवानिति[4] यो वाजपेयेन यजते स यद्गोधूमानभिमृशत्यन्नं वा एष उज्जयति यो वाजपेयेन यजत एतद्वै प्रत्यक्षमन्नं यद्गोधूमास्तदेतां गतिं गत्वा योऽस्यैष जितः स्वर्गो लोको यदेतदन्नमुज्जयति तेन सꣳस्पृशते तदात्मनि कुरुते तदात्मनि धत्ते तेनोदरमुपस्पृशत्यत्र ह्यन्नं प्रतितिष्ठति ॥ १० ॥

३. नयन्ति as amended by Ca
४. देवानेति Ca

6. That (*yūpa*) is wound or bound by seventeen pieces of cloth; for, Prajāpati is seventeenfold. So it is covered or bound by seventeen pieces of cloth. It (*yūpa*) also measures seventeen *aratnis* (measures by hand). Prajāpati is seventeenfold. So he wins Prajāpati.

7. Now, just before he climbs the *yūpa*, they bring the wife (of the Yajamāna). While taking her there, they make her wrapped in a garment made of *kuśa* grass or in a caṇḍātaka (a skirt covering half the thighs) made of *kuśa* grass, over the cloth (already being worn by her since the initiation). Let it be a garment of grass (to wrap over) now. That part of her body below the naval is impure (unfit for sacrificial occasion). She is now advancing to propitiate the sacrifice. The sacrifice is pure, so too are the *kuśa* grass. She, this much purified by the pure (*kuśa* garment), advances forward to propitiate this sacrifice.

8. Then the wooden scaffold (ladder) is set ready. With that he ascends the *yūpa*. In this manner, he ascends northwards. Some climb southwards. That is not to be done so. One should climb only northwards, for the north is the direction of humans and it is (the quarter) that belongs to the Yajamāna. So he climbs only northwards.

9. While about to climb the *yūpa*, he addresses his wife, "Come wife, let us ascend to the sky". She replies "Let us ascend". Now, why he addresses thus the wife is this—she who is the wife is one half of his own self. She is indeed one half of his self. That is why, as long as he is alone, he does not become many, does not procreate. He is deficient, incomplete. And only when he gets a wife, then only he becomes many, procreates; becomes whole and complete. Climbing this (*yūpa*), he feigns to be climbing to the heavenly world; because he has won the heavenly world (by the *Vājapeya*). That which is his half (wife), with that he unites. Having united with that (half) he attains that victory and that amounts to having won the heavenly world. Nothing of his is left over (here).

10. He ascends (thinking) "We have become Prajāpati's children". He who performs *Vājapeya* does indeed become Prajāpati's child. He touches the wheat (on the top of the *yūpa*, saying) "We have reached to the light, O gods!" He who performs *Vājapeya* indeed, reaches the light. And why he touches the wheat is because he who performs *Vājapeya* wins food. Having gone to that (supreme) state and having won the heavenly world, he has won this food. So he contacts it and puts it into himself, owns it in himself. With that (wheat dough) he smears his belly because it is there (in the belly) that food settles.

अथ यूपाग्रꣳ शिरोऽतिहरति तेन देवलोकमुज्जयति तथास्याः प्रत्यवरुह्यं भवति यूपाऽग्रꣳ शिरोऽतिहृत्य जपत्यस्मे वो अस्त्विन्द्रियमस्मे तृम्णमुत क्रतुः । अस्मे वर्चाꣳसि सन्तु व इति प्रजापतिं वा एष उज्जयति यो वाजपेयेन यजते सर्वं वा इदं प्रजापतिर्यदिमे लोका यदिमा दिशस्तत्प्रजापतिमुज्जित्यास्य सर्वस्येन्द्रियं वीर्यꣳ संवृङ्क्ते स यः संवृङ्क्ते तस्मात्सम्राण्नाम ॥ ११ ॥

अथैनमूषपुटैरनुदस्यन्त्यन्नं वा एष उज्जयति यो वाजपेयेन यजतेऽस्यामु वा इदमन्नमस्याꣳ हीदमन्नाद्यं पशवो वा ऊषा एतद्वै प्रत्यक्षमन्नं यत्पशवस्तस्मादूषपुटा भवन्ति ॥ १२ ॥

अश्वत्थपलाशैरुपनद्धा भवन्ति मारुतो वा अश्वत्थो यदश्वत्थे तिष्ठत इन्द्रो मरुत उपामन्त्रयते तेन मारुतोऽश्वत्थो विशो वै मरुतोऽन्नमु वै विशस्तस्मादश्वत्थपलाशैरुपनद्धा भवन्ति ॥ १३ ॥

विश्या अनुदस्यन्त्यन्नꣳ हि विशः सप्तदश भवन्ति सप्तदशो हि प्रजापतिस्स यदेवैतदन्नमुज्जयति तेनैवैनमेतत्सꣳस्पर्शयति तेन समर्धयति तदस्मिन्दधाति ॥ १४ ॥

अथ पृथिवीं प्रत्यवेक्षमाणो जपति नमो मात्रे पृथिव्या इति यत्र ह वा अग्रे बृहस्पतिरेतं यज्ञं प्रजापतिमुदजयत्तद्धास्याः पृथिव्या विभयां चकार प्रेव वा अहमस्याच्योषीति य इमं यज्ञं प्रजापतिमुदजैषं यद्वै मेयं नावधून्वीतेतीयमु ह वै पृथिव्येतस्माद्विभयां चकार महद्वा अयं प्रापदिति य इमं यज्ञं प्रजापतिमुदजैषीद्यद्वै मायं नावदृणीयादिति तथैवै[५] तत्संज्ञामकुरुत न हि माता पुत्रꣳ हिनस्ति न पुत्रो मातरम् ॥ १५ ॥

तथो वा एष एतदस्याः पृथिव्या बिभेति प्रेव वा अहमस्याच्योषीति य इमं यज्ञं प्रजापतिमुदजैषं यद्वै मेयं नावधून्वीतेतीयमु ह वै पृथिव्येतस्माद्विभेति महद्वा अयं प्रापदिति य इमं यज्ञं प्रजापतिमुदजैषीद्यद्वै मायं नावदृणीयादिति तथैवैतत्संज्ञां[६] कुरुते न हि माता पुत्रꣳ हिनस्ति न पुत्रो मातरम् ॥ १६ ॥

५. तथैवैत Ca, TE. (तथैव as alternate reading in TE)
६. Same as above

11. He then rises by (the measure of) his head above the *yūpa*. By that he wins the world of the gods. Raising the head,he chants "Ours be your power, ours be your manliness and your intelligence; ours be your glories". He who performs *Vājapeya* does win Prajāpati and Prajāpati is all these; all these worlds, all these quarters. So he having won Prajāpati, he gains the power and glory of everything. He who thus acquires (everything) is called the *Samrāṭ* (emperor).

12. They throw at him packets of salt. He who performs *Vājapeya* wins food. In this salt, all food is contained; in this all the eaters of food. For salt means cattle and cattle is visible food. From them these salt packets come into being.

13. These (salts) are packed in the leaves of *Aśvattha*, *Aśvattha* belongs to the Maruts. (Once) Indra addressed the Maruts which were staying on the *Aśvattha* tree. Therefore *Aśvattha* belongs to the Maruts. The Maruts are the *viṭs* (peasants) and peasants are food. Therefore these salts are wrapped in *Aśvattha* leaves.

14. Along with the peasants, they (salts) are thrown up. *Viṭs* are food. They (packets of salt) are seventeen and Prajāpati is seventeenfold. Because he wins this food, he causes that (food in the form of the salt) to touch it (the *yūpa*). By that he enriches. He puts it into it.

15. Then looking at the earth, he chants "Homage be to the Mother Earth!" On that earlier occasion when Bṛhaspati won this sacrifice, namely Prajāpati, he became afraid of this earth (thinking) "I have swayed away from her (the earth) by my winning this sacrifice, that is Prajāpati. I fear lest she may shake me off". The earth got afraid of him (Bṛhaspati) "Something great surely, hath this person become by his winning this sacrifice, that is, Prajāpati. I fear lest he may despise me". (Bṛhaspati) came to an understanding with her (earth) "The mother would not harm the son, nor the son would, the mother".

16. In like manner this one (Yajamāna) gets afraid of this earth (thinking) "I have swayed away from her by winning this sacrifice, that is, Prajāpati. I fear lest she may shake me off". The earth gets afraid of him (Yajamāna) "Something great surely, hath this person become by his winning this sacrifice, that is Prajāpati. I fear lest he may despise me". He (Yajamāna) comes to an understanding with her (earth) "The mother would not harm the son nor the son would, the mother".

अथ हिरण्यमध्यवरोहत्यायुर्वा अमृतः हिरण्यमायुष्येवैनमेतदमृतेऽन्ततः प्रतितिष्ठति ॥ १७ ॥

अथास्मा एतामौदुम्बरीमासन्दीं निदधत्यग्रेण हविर्धानं जघनेनाहवनीयमुपरिषद्यं वा एष जयत्यन्तरिक्षसद्यं यो वाजपेयेन यजते स यदेव जयत्युपरिषद्यमन्तरिक्षसद्यं तदेवैनमेतत्प्रापयति तदेनमुपर्यासीनमधस्ताद्विश इमाः प्रजा उपासत औदुंबरी भवत्यन्नं वा ऊर्गुदुंबरस्तस्मादौदुबंरी भवति ॥ १८ ॥

तां बस्ताजिनेनास्तृणाति प्रजापतिं वा एष उज्जयति यो वाजपेयेन यजत ऋषभो वै पशूनां प्रजापतिरत्र वै प्रजापतिर्नेदिष्ठो यदजासु यदजर्षभे स यमेवैतत्प्रजापतिमुज्जयति तेनैवैनमेतत्संस्पर्शयति तेन समर्धयति तस्माद्बस्ताजिनेनास्तृणाति ॥ १९ ॥

स आस्तृणातीयं ते राळिति राज्यमेवास्मा एतत्करोति राज्यमेनं प्रापयत्यथैनं बाहुगृहीतमधिनयति यन्तासि यमन इति यन्तारमेवैनं यमनमासां प्रजानां करोत्यथोपवेशयति ध्रुवोऽसि धरुण इति ध्रुवमेवैनं धरुणमेषु लोकेषु करोति कृष्यै क्षेमाय रय्यै पोषायेति साधव इत्येवैतदाह ॥ २० ॥ इति द्वितीयं ब्राह्मणम् ॥

तृतीयं ब्राह्मणम्

स वै यदैतेन[१] बार्हस्पत्येन चरुणा प्रचरति तदिष्टा देवता भवत्यनिष्टः स्विष्टकृदथास्मा एतदन्नं संभरत्येतत्सर्वौषधं स यदस्मा एतदन्नं संभरत्यन्नं वा एष उज्जयति यो वाजपेयेन यजतेऽन्नपेयं ह वै नामैतद्यद्वाजपेयमित्याहुः स यदेवैतदन्नमुज्जयति तदेवास्मा एतत्संभरति तेनैनमभिषिञ्चति तेन समर्धयति तदस्मिन्दधाति तस्मादस्मा एतदन्नं संभरति ॥ १ ॥

औदुंबरे चमसेऽन्नं वा ऊर्गुदुंबरोऽन्नमु वा एतत्संभरति तस्मादौदुंबरे चमसे ॥ २ ॥

सोऽप एवाग्रे संभरत्यथ पयोऽथ यथोपस्मारमन्नान्यन्नानि तानि सप्तदश संभरेदित्याहुः सप्तदशो हि प्रजापतिरिति तदु यावन्त्येवोपस्मरेद्यावन्ति वा विन्देत्तावन्ति संभरेत् ॥ ३ ॥

१. यदेतेन P

17. He then descends, trampling upon a piece of gold. Gold is immortal life and so he ultimately gets established in immortal life.

18. Then they bring a seat of *Udumbara* wood for him (and place it) in front of the *Havirdhāna* and behind the *Āhavanīya*. He who performs *Vājapeya* gains a seat in the upper level, that is, a seat in the aerial region. His winning the upper seat, that is the seat in the aerial region entitles him for this (seat of *Udumbara* at a higher level). Him who is thus seated above, these commonfolk (*prajā*) seated below attend upon. (This seat) is of *Udumbara* wood; for *Udumbara* is sustenance or food. Hence it is of *Udumbara* wood.

19. He covers it with a goat-skin. He who performs *Vājapeya* is winning Prajāpati. Prajāpati is the bull among (she) animals. Here in the case of the she-goats, the he-goat is the bull and Prajāpati is nearest to that *Ajarṣabha* (bull among goats). That with which he wins Prajāpati, by that itself he makes it touch and enriches it with that. Therefore he covers it with a goat-skin.

20. He covers it (saying) "This is thy kingship"—whereby he bestows kingdom on him, he makes him get a kingdom. Then holding him (the Yajamāna) by hand, leads him down (saying) "Thou art the controller (of all), you are the ruler". He (thereby) makes him the controller and ruler of all these subjects. Then he makes him seated (saying) "Thou art firm and steadfast". Thereby he makes him firm and steadfast. "These worlds (he says) I make you sit for tilling, for protecting (what is earned), for wealth and for growth". He only means 'for welfare'. (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. He proceeds with this *caru* belonging to Bṛhaspati. The offering is made to its deity. Even when its *Sviṣṭakṛt* offering remains yet to be given, he (the Adhvaryu) collects this food. This is the medicine for everything. Thus he collects that food for him. He who performs *Vājapeya*, wins food. What they call *Vājapeya* is really *Annapeya*. Thus, whatever food he (the Yajamāna) has thereby gained, that he (Adhvaryu) now brings to him.

2. In a *camasa* made of *Udumbara* wood, he brings the food. For, *Udumbara* tree is sustenance, that is food. He indeed collects food. Therefore (he collects) in the *camasa* made of *Udumbara* wood.

3. He first collects water, then milk and then other foods that occur to his mind. Some say that seventeen (items of food) are to be collected, because Prajāpati is seventeenfold. He need collect (only) those (types of food) he remembers or that he could get.

तस्यास्यान्नस्य संभृतस्यैकमन्नमुद्धरेत्तदुद्ब्रवीत[२] तन्नाश्नीयाद्यावज्जीवेत्तावदपि वै प्रजापतेः सर्वमन्नमनवरुद्धमथ कस्तस्मै मनुष्यो यत्सर्वमन्नमवरुन्धीत तथा ह नान्तं गच्छति तथा ज्योग्जीवति तदिह प्रजायै परिशिनष्टि ॥ ४ ॥

तस्यास्यान्नस्य संभृतस्यैता आहुतीर्जुहोति वाजप्रसव्या अन्नं वा एष उज्जयति यो वाजपेयेन यजते स याभ्यो देवताभ्य एता आहुतीर्जुहोति ता अस्मै देवताः प्रीता एतदन्नं प्रसुवन्ति ताभिः प्रसूत उज्जयति तस्माद्वा एता आहुतीर्जुहोति ॥ ५ ॥

स जुहोति वाजस्येमं प्रसवः सुषुवेऽग्र इत्येताः सप्ताहुतीर्जुहोत्यथ यदिदमन्नं परिशिष्टं भवति तेनैनमभिषिञ्चत्यन्नं वा एष उज्जयति यो वाजपेयेन यजते स यदेवैतदन्नमुज्जयति तेनैवैनमेतदभिषिञ्चति तेन समर्धयति तदस्मिन्दधाति तस्मादेनमभिषिञ्चति ॥ ६ ॥

सोऽभिषिञ्चति देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् । सरस्वत्यै वाचो यन्तुर्यन्त्रेण दधामीति वाग्वै सरस्वती तदेनं वाच एव यन्त्रेण दधामीति[३] तदु हैक आहुर्विश्वेषां त्वा देवानां यन्त्रेण दधामीति सर्वं वै विश्वे देवा इति तदेनमस्य सर्वस्य यन्त्रेण दधातीति तदु तथा न ब्रूयात्सरस्वत्या इत्येव ब्रूयाद्वाग्वै सरस्वती वाग्वै प्रजापतिः सर्वं प्रजापतिस्तदेनमस्य सर्वस्य यन्त्रेण दधाति तस्मात्सरस्वत्या इत्येव ब्रूयात् ॥ ७ ॥

बृहस्पतेष्ट्वा साम्राज्येनाभिषिञ्चामीति ब्रूयाद्यदि ब्राह्मणो यजेत ब्रह्म हि बृहस्पतिर्ब्रह्म हि ब्राह्मण इन्द्रस्य त्वा साम्राज्येनाभिषिञ्चामीति ब्रूयाद्यदि क्षत्रियो यजेत क्षत्रꣳ हीन्द्रः क्षत्रमु हि क्षत्रियः ॥ ८ ॥

अथ सम्राळयमभूदिति त्रिरुद्वदति निवेदितमेवैनमेतत्सन्तं देवेभ्यो भूयो निवेदयत्ययं युष्माक[४] इतीमं गोपायतेमं वित्तेति देवान्ह्येष उपावर्तते यो वाजपेयेन यजते स देवतानामेवैको भवति ॥ ९ ॥

२. तदुद्ब्रुवीत Ca
३. दधातीति Ca
४. यौष्माक Ca

4. From these types of food so collected, one (type of) food he should select and announce it (by name). That one type of food, he should not eat throughout his life. By doing so, all the food of Prajāpati is not appropriated, (his abstention from that particular food amounts to his not appropriating for himself all the food of Prajāpati). Which man can (dare to) appropriate all his (Prajāpati's) food? Thereby he does not go to the end (exhaust all food) and hence he lives long. That food (which he avoids throughout his life) is here left over for his progeny (subjects).

5. Of the food he so collects, these offerings called *Vājaprasavya* are offered. He who performs *Vājapeya* indeed, wins food. To which deities he offers these (*Vājaprasavya*) offerings, those deities are pleased with him and grant this food unto him. Thus granted by them, he wins (the food).

6. He offers (saying) "In the beginning, the producer of food granted"—thus he offers seven offerings. Then what food is left over, (which remains of the food after the seven offerings) with that he bathes him. He, who performs *Vājapeya* does win food. That food which he thus wins, with that he is bathed. He enriches him with that. He puts it (food) into him. So he bathes him (with that).

7. He bathes (saying) "At the impulse of the divine savitṛ (I bathe) thee, by the arms of the Aśvins, by the hands of Pūṣan. Unto Sarasvatī I deposit the fourth aspect of speech (i.e. *vaikharī*) in the form of the *stotra* hymns containing comprehensible letters. Sarasvatī is forsooth, *vāk*. So he puts the fourth (aspect of speech) in the *stotra* of Sarasvatī whose name is made of four letters.

8. "O Bṛhaspati ! I bathe you with the empire". So it should be said, if it is a Brāhmaṇa who is the Yajamāna. For, Bṛhaspati is Brahmā and Brahmā is Brāhmaṇa. "O Indra! I bathe you, with the empire". So it is said if it is a Kṣatriya who is the Yajamāna. For, Indra is Kṣatra and Kṣatra is Kṣatriya.

9. He thrice announces "This one (Yajamāna) had become an emperor". Him thus already indicated (associated) as (emperor) he again announces to the gods. "This one (Yajamāna) is yours; you may protect him, recognise him". (He says so) for, he is joining the gods. He who performs *Vājapeya* does become one among the gods.

अथैनमेता उज्जितीर्वाचयति वा जुहोति वा समान एव बन्धुर्यदि च वाचयति यदि च जुहोति यदेवैताभिरुज्जितिभिरेता देवता उदजयꣳस्तदेवैताभिर्यजमान उज्जयति ॥ १० ॥

अग्निरेकाक्षरेण प्राणमुदजयत्तमुज्जेषं प्राजापतिः[5] सप्तदशाक्षरेण सप्तदशꣳ स्तोत्रमुदजयत्तमुज्जेषमिति स यदेवैताभिरुज्जितिभिरेता देवता उदजयꣳस्तदेवैताभिर्यजमान उज्जयति ॥ ११ ॥

अथाहाग्नये स्विष्टकृतेऽनुब्रूहीत्यग्निꣳ स्विष्टकृतं यजेति वषट्कृते जुहोति स यदुभे आहुती अन्तरेणैतत्कर्म क्रियत एष वाव प्रजापतिर्यज्ञो य एष तायत एतस्यैवैनमेतत्प्रजापतेर्यज्ञस्य मध्यत आदधाति मध्यतोऽभिविञ्चत्यथेळामुपहूय मार्जयन्ते मार्जयित्वा माहेन्द्रं ग्रहं गृह्णाति माहेन्द्रं ग्रहं गृहीत्वा स्तोत्राय प्रमीवति स स्तोत्रमुपावहरति सोऽन्ते स्तोत्रस्य भवत्यन्ते शस्त्रस्यात्मा वै स्तोत्रं प्रजा शस्त्रं तयोरेवैतदुभयोरन्ते भवति ॥ १२ ॥

तद्धैके स्तोत्रमुपाकृत्याथैतत्कर्म कुर्वन्ति तदु तथा न कुर्यादात्मा वै स्तोत्रं प्रजा शस्त्रं ताभ्याꣳ हैनं त उभाभ्यां प्रनाशयन्ति प्रधमन्ति स पापीयानिष्ट्वा भवति तस्मात्पुरस्तादेवैतत्कर्म कृत्वान्त एव स्तोत्रस्य स्यादन्ते शस्त्रस्यात्मा वै स्तोत्रं प्रजा शस्त्रं तयोरेवैतदुभयोरन्ते भवति स श्रेयानिष्ट्वाभवति ॥ १३ ॥ इति तृतीयं ब्राह्मणम् ॥

॥ इति द्वितीयोऽध्यायः ॥

॥ इति वाजपेयकाण्डं समाप्तम् ॥

५. प्रजापतिः Ca

10. Thus he either announces or offers (oblations) to (celebrate) his victory. The significance is the same, whether he announces or offers. These gods won by those announcements of victory. In the same way, the Yajamāna wins by these (announcements of victory).

11. "Agni won the life-breath with one syllable. Prajāpati won the seventeen-fold *stotra* by means of seventeen syllables and (said), "I have won him". Just as these deities won by these (announcements of) victories, this Yajamāna wins with these (announcements of victory).

12. Then he says "Recite (the invitatory chant for Agni the *Sviṣṭakṛt*). Pronounce the offering prayer for Agni, the *Sviṣṭakṛt*". He offers when the *Vaṣaṭ* is uttered. Now why this rite is performed between the two oblations is this—this sacrifice which is being performed is of course, the Prajāpati. He thereby wins Prajāpati in the very middle of this sacrifice that belongs to Prajāpati. He annoints him in the middle. He then puts *Iḍā* (in the *Iḍāpātra*) and he having sprinkled water, draws *Māhendragraha*. After having drawn the *Māhendragraha*, he calls for the *stotra* (to be chanted). He (Yajamāna) gets down (from the seat) when the *stotra* is started (chanting). He is in attendance at the chant of the *stotra* and in the end he is in attendance at the recitation of the *śastra*. *Stotra* is the self and *śastra* is the subjects. He is in attendance at both these.

13. Some chant the *stotra* and then perform this rite. It should not be done so. For *stotra* is self and *śastra* is the subjects. Thereby, with those two he ruins the sacrifice, he goes astray and becomes a sinner by offering. So this (*Vājaprasavīya* offering) rite should be done before and only at the end, the *stotra* should be chanted and at the end of it, *śastra* to be recited. *Stotra* is self and *śastra* is subjects and they both should be at the end of this rite. He becomes prosperous by (so) offering. (Third Brāhmaṇa Ends)

(Chapter Two Ends)

VĀJAPEYA KĀṆḌA ENDS

राजसूयकाण्डम्

प्रथमोऽध्यायः

प्रथमं ब्राह्मणम्

स वै पूर्णाहुतिं जुहोति स यत्पूर्णाहुतिं जुहोति सर्वं वै पूर्णꣳ सर्वं परिगृह्य सूया इति स्वाहाकारेण जुहोत्यनिरुक्तो वै स्वाहाकारस्सर्वं वा अनिरुक्तं तस्मात्स्वाहाकारेण जुहोति तस्यां वरं ददाति सर्वं वै वरस्सर्वं परिगृह्य सूया इति स यदि कामयेत जुहुयादेतां यद्यु कामयेतापि नैवाद्रियेत ॥ १ ॥

अथ श्वोभूतेऽनुमतये हविरष्टाकपालं पुरोळाशं निर्वपति तेन यथेष्ट्यैवं चरन्ति ते ये प्रत्यञ्चः शम्यायाः पिष्यमाणानां तण्डुलानामवशीयन्ते तान्त्सार्धꣳ स्रुवे संवपत्यथ ये प्राञ्चस्ताननुमतये हविरष्टाकपालं पुरोळाशꣳ श्रपयति तद्यानिमान्त्स्रुवे संवपति तानादायान्वाहार्यपचनादुल्मुकमादाय दक्षिणा परेत्य यदि तत्र स्वकृतं वेरिणं विन्देच्छ्वभ्रप्रदरं वा ॥ २ ॥

तदग्निꣳ समाधाय जुहोत्येष ते निर्ऋते भागस्तं जुषस्व स्वाहेतीयं वै निर्ऋतिरियꣳ ह वै तं निर्ऋत्या पाप्मना गृह्णाति यं निर्ऋतिः पाप्मा विन्दति तामेवैतच्छमयति तथैनꣳ सूयमानं निर्ऋतिः पाप्मा न[1] विन्दत्यथ यत्स्वकृते वेरिणे जुहोति श्वभ्रप्रदरे वा तद्ध्यस्या निर्ऋतिगृहीतम् ॥ ३ ॥

अथानवेक्ष्यमाणा[2] आयन्त्यथानेनानुमतेर्हविषाष्टाकपालेन पुरोळाशेन प्रचरन्तीयं वा अनुमतिरियꣳ ह वै तस्मा अनुमन्यते यस्तच्छक्नोति कर्म कर्तुं[3] यच्चिकीर्षति तामेवैत-त्प्रीणात्यनयानुमत्यानुमतस्सूया इति स यदष्टाकपालो भवत्यष्टाक्षरा वै गायत्री गायन्त्यु वा इयं निदानेन तस्मादष्टाकपालो भवति स यत्समानस्यैव हविषो द्वेधा जुहोति यत्तदजामि भवतीयꣳ ह्येवैतदुभयं तस्य वासो दक्षिणा यं वै सवासा अध्वानं[4] नोपधिष्ण्ये[5]ऽतिनिधाय वै तद्वासोऽतिमुच्यते तथैनꣳ सूयमानमासङ्गः पाप्मा न विन्दति ॥ ४ ॥

१. पाप्मानं वि My, V1
२. अनवेक्षमाणा Pa, My, अनपेक्षमाणा M, अथाप्रतीक्षमायन्ति in MD and Taittirīya
३. कर्तुं चिकीर्षति V1, My
४. See notes
५. नोपधृष्णोति Ca

RĀJASŪYA KĀṆḌA

Chapter One

BRĀHMAṆA I

1. He offers the full offering. He offers the full offering since the full means the All. "May I be consecrated after encompassing the All" (so he thinks). He offers with the (offering formula) *Svāhā*; for *Svāhā* is undefined and the All is undefined. So he offers with *Svāhākāra*. At this he bestows a boon, for a boon means all. 'Having encompassed the All, may I be consecrated" (thus he thinks). He may perform this offering if he chooses, or if he chooses he may ignore it.

2. On the following day, he prepares a *puroḍāśa* in eight potsherds, as *havis* (food) for Anumati and he offers it in the same way as the (regular) *iṣṭi*. Whatever portion of the grains, while being ground, falls down behind the *śamyā* (peg attached to the grinding stone) that he collects and throws into the *sruva*. The other portion falling in front (of the peg) he cooks it to make the *puroḍāśa* in eight potsherds for Anumati. With the others collected in the *sruva*, goes southward, taking a firebrand from the *anvāhārya pacana* (southern fire) (and reaches) where he may find a natural clift or a marshy place.

3. There, he kindles fire and offers it (grains collected in the *sruva*) into that fire (saying) "O Nirṛti!, this is thy portion; accept it graciously—*Svāhā*". For, *Nirṛti* is this earth; whomsoever she seizes upon with evil, him, she seizes upon with destruction; hence whatever part of this (Earth) is under the sway of the evil *Nirṛti*, that is propitiated. Thereby, while being consecrated, *Nirṛti*, the evil does not seize upon him. Why he offers in the naturally formed clift or marshy place is because it is the spot seized upon by *Nirṛti*.

4. They then return without looking backward (at that place). Then they proceed with the *puroḍāśa* in eight potsherds for Anumati. Anumati is this (Earth). It is this (Earth) that approves him who is capable of doing that rite or him who wishes to do it. He propitiates her (the Earth). Thus approved by that Anumati, let me get consecrated" (so he thinks). Now why it is in eight potsherds is this—Gāyatrī is eight-syllabled. This Earth is basically the same as Gāyatrī. So it is in eight potsherds. And now why he offers in two instalments the same *havis* is because they are unrelated (non-redundant). Both of them form *Anumati*. For this offering, a garment is *dakṣiṇā*. One who has a (new) garment does not dare to enter into a (lonely) jungle; but having kept the garment somewhere in safe custody, he escapes (the risk of being robbed). In like manner, no evil befalls him while being consecrated.

अथ श्वोभूत आग्नावैष्णवमेकादशकपालं पुरोळाशं निर्वपति तेन यथेष्ट्यैवं चरन्ति स यदाग्नावैष्णवेन यजतेऽग्निर्वै सर्वा देवता अग्नौ हि सर्वाभ्यो देवताभ्यो जुह्वत्यग्निरु वा अवरार्द्धो यज्ञस्य विष्णुः परार्धस्तत्सर्वाश्च देवता इति सर्वं च यज्ञं परिगृह्य सूया इति तस्मादाग्नावैष्णवेन यजते तस्य हिरण्यं दक्षिणाग्नेयो ह्येष यज्ञोऽग्नेर्हि रेतो हिरण्यं य उ वै विष्णुर्यज्ञो वै सोऽग्निरु वै यज्ञस्तद्वस्य तदाग्नेयमेव तस्मादस्य हिरण्यं दक्षिणा ॥ ५ ॥

अथ श्वोभूतेऽग्नीषोमीयमेकादशकपालं पुरोळाशं निर्वपति तेन यथेष्ट्यैवं चरन्ति स यदग्नीषोमीयेण यजत एतेन वा इन्द्रो वृत्रमहन्नेतेनो एव व्यजयत येयमस्य विजितिस्तथो वा एष एतेन पाप्मानं द्विषन्तं भ्रातृव्यं हन्ति तथो एव विजयते विजितेऽभयेऽनाष्ट्रे सूया इति तस्योत्सृष्टो गौर्दक्षिणोत्सर्गः ह्येतं घ्नन्ति चन्द्रमसं पौर्णमासेन ह्येतं घ्नन्त्यामावास्येनोत्सृजन्ति तस्मादस्योत्सृष्टो गौर्दक्षिणा ॥ ६ ॥

अथ श्वोभूत ऐन्द्राग्नं द्वादशकपालं पुरोळाशं निर्वपति तेन यथेष्ट्यैवं चरन्ति स यदैन्द्राग्नेन यजते यत्र ह वा इन्द्रो वृत्राय वज्रं प्रजहार तस्माद्ध वृत्रं जघ्नुषस्तेज इन्द्रियं वीर्यमपचक्राम स एतेन तेजो वा अग्निरिन्द्रियं वीर्यमिन्द्र एते उभे वीर्ये परिगृह्य ते आत्मन्यकुरुत ते आत्मन्यधत्त तथो वा एष एतेन तेजो वा अग्निरिन्द्रियं वीर्यमिन्द्र एते उभे वीर्ये परिगृह्य ते आत्मनि कुरुते ते आत्मनि धत्ते ते आत्मनि कृत्वा सूया इति तस्य ऋषभोऽनड्वान् दक्षिणा स हि वहसाग्नेय आण्डाभ्यामैन्द्र : ॥ ७ ॥

अथ श्वोभूत आग्रयणेष्ट्या यजते सर्वान्वा एष यज्ञक्रतूनवरुन्धे सर्वा इष्टीरपि दर्विहोमान्यो राजसूयेन यजते देवसृष्ट उ वा एष यज्ञो देवकृतो यदाग्रयणेष्टिरनया मेऽपीष्टमसदनयापि सूया इत्योषधिभ्यो वा एष सूयमानः सूयत इमा उ[६] चैनोभयीरोषधीरनमीवा अकिल्विषाः कुरुतेऽनमीवा अकिल्विषा ओषधीरभि सूया इति तस्य प्रथमजो गौर्दक्षिणाग्रमिव हीदमिति ॥ ८ ॥

अथ श्वोभूते चातुर्मास्यैर्यजते सर्वान्वा एष यज्ञक्रतूनवरुन्धे सर्वा इष्टीरपि दर्विहोमान्यो राजसूयेन यजते देवसृष्ट उ वा एष यज्ञो देवकृतो यच्चातुर्मास्यान्येभिर्मेपीष्टमसदेभिरपि सूया इति तस्माच्चातुर्मास्यैर्यजते ॥ ९ ॥ इति प्रथमं ब्राह्मणम् ॥

६. उवेवोभयी Ca, उ चैवोभयी M, उ वैनोभयी TE as alternate reading

5. And on the following day, he prepares a *puroḍāśa* in eleven potsherds for Agni and Viṣṇu and offers it in the same way as in a (regular) *iṣṭi*. As to why he offers that (*Puroḍāśa*) of Agni and Viṣṇu is, because Agni is all the gods. For, it is in Agni that offerings are made to all the gods. Agni, forsooth is the lower half and Viṣṇu is the upper half of the sacrifice. (He thinks) "Let me be consecrated after thus encompassing all the gods and the entire sacrifice". (So thinking) he offers with that (*puroḍāśa*) of Agni and Viṣṇu. For this, gold is the *dakṣiṇā*. This sacrifice is of Agni and Agni is seed and seed is gold. Agni is sacrifice indeed and so this is definitely of Agni. Therefore gold is *dakṣiṇā* for this.

6. And on the next day, he prepares a *puroḍāśa* in eleven potsherds for Agni and Soma and they offer it in the same way as an (ordinary) *iṣṭi*. Now why he offers with that (*puroḍāśa*) for Agni and Soma is this—It is with this that Indra killed Vṛtra and thereby he gained that universal conquest which now is his. In like manner, does this one (Yajamāna) slay his sinful, hateful enemy and in like manner he does gain victory. "May I be consecrated when safety and security from evil-doers have been gained" (so he thinks). For this a bull set at liberty (after being used as a beast of burden) is the *dakṣiṇā*. This moon they eat up after letting off. They slay this (moon) from the full-moon onwards and then release him (allow to grow) from the new-moon onwards. So (because this offering is for Soma, the moon) the bull set at liberty is the *dakṣiṇā*.

7. And on the following day, he prepares a *puroḍāśa* in twelve potsherds for Indra and Agni and offers in the same way as in an (ordinary) *iṣṭi*. And as to why with that (*puroḍāśa*) Indra and Agni is this—Now, when Indra threw the thunderbolt at Vṛtra, from him (Indra) who was intending to kill Vṛtra, the vigour and energy went away. He, by this, regained vigour which is Agni and energy which is Indra and put them into himself and owned them within himself. In like manner, this one (Yajamāna) regains vigour which is Agni and energy which is Indra and puts them into himself and owns them within himself. (He thinks)—"May I be consecrated after having put both these into myself". For this, an ox, that is bull, is the *dakṣiṇā*. Because he, (the ox) by its shoulder is of Agni's nature and by his testicles, he is of Indra's nature.

8. On the next day, he performs the *Āgrayaṇa iṣṭi*. Because, he who performs *Rājasūya*, he encompasses all sacrificial rites; all *iṣṭis* and all offerings with *darvī* (spoon). This sacrifice is indeed, instituted by gods. The *Āgrayaṇa iṣṭi* is instituted by gods. "May this also be performed by me. Let me be consecrated by this too" (so he thinks). It is for the plants that he who is consecrated is consecrated. Thereby he makes both types of plants (rooted and rootless) healthy and faultless (thinking) "May I, by being consecrated, render the plants healthy and faultless".

9. And on the following day, he performs the *Cāturmāsya* rites. He who performs the *Rājasūya*, he encompasses all the sacrificial rites, all the *iṣṭis* and all offerings with *darvī*. This sacrifice is instituted by gods and what are *Cāturmāsyas* are also initiated by gods. (He thinks) "May these be also performed by me and may I be consecrated by these (offerings) also". Therefore he performs the *Cāturmāsyas*. (First Brāhmaṇa Ends)

द्वितीयं ब्राह्मणम्

स वै वैश्वदेवेन यजते स यद्वैश्वदेवेन यजते वैश्वदेवेन ह वै प्रजापतिः प्रजानां भूमानꣳ ससृजे तथो वा एष एतद्वैश्वदेवेनैव प्रजानां भूमानꣳ सृजते भूमानं प्रजानाꣳ सृष्ट्वा सूया इति ॥ १ ॥

अथ वरुणप्रघासैर्यजते वरुणप्रघासैर्ह वै प्रजापतिः प्रजा वरुणपाशात्प्रामुञ्चत्ता अस्यानमीवा अकिल्विषाः प्रजाः प्राजायन्त तथो वा एष एतद्वरुणप्रघासैरेव वरुणपाशात्प्रजाः प्रमुञ्चति ता अस्यानमीवा अकिल्विषाः प्रजाः प्रजायन्तेऽनमीवा अकिल्विषाः प्रजा अभि सूया इति ॥ २ ॥

अथ साकमेधैर्यजते साकमेधैर्ह वै देवा वृत्रं जघ्नुस्तैर्वेव व्यजयन्त येयमेषां विजितिस्तथो वा एष एतैः पाप्मानं द्विषन्तं भ्रातृव्यꣳ हन्ति तथो एव विजयते विजितेऽभयेऽनाष्ट्रे सूया इति ॥ ३ ॥

अथ शुनासीरीयेण यजत उभावेतौ रसौ परिगृह्य सूया इत्यथ पञ्चवातीयं जुहोति तत्पञ्चधा हवनीयं व्यूहन्ति प्राञ्चमुदञ्चं प्रत्यञ्चं दक्षिणा मध्ये ॥ ४ ॥

तज्जुहोत्यग्निनेत्रेभ्यो देवेभ्यः पुरस्सद्भ्यस्स्वाहेति पुरस्ताद्यमनेत्रेभ्यो देवेभ्यो दक्षिणसद्भ्यस्स्वाहेति दक्षिणतो विश्वदेवनेत्रेभ्यो देवेभ्यः पश्चात्सद्भ्यस्स्वाहेति पश्चान्मित्रावरुणनेत्रेभ्यो वा मरुन्नेत्रेभ्यो वा देवेभ्य उत्तरसद्भ्यस्स्वाहेत्युत्तरतस्सोमनेत्रेभ्यो देवेभ्य उपरिसद्भ्यो दुवस्वद्भ्यः स्वाहेति मध्ये ॥ ५ ॥

अथ पुनः सार्धꣳ समुह्य जुहोति ये देवा अग्निनेत्राः पुरस्सदस्तेभ्यस्स्वाहा ये देवा यमनेत्रा दक्षिणसदस्तेभ्यः स्वाहा । ये देवा विश्वदेवनेत्राः पश्चात्सदस्तेभ्यस्स्वाहा ये देवा मित्रावरुणनेत्रा इति वा मरुन्नेत्रा इति वोत्तरसदस्तेभ्यस्स्वाहा । ये देवास्सोमनेत्रा उपरिसदो दुवस्वन्तस्तेभ्यस्स्वाहेति ॥ ६ ॥

BRĀHMAṆA II

1. He performs the *Vaiśvadeva* offering. He performs *Vaiśvadeva* because Bṛhaspati by means of *Vaiśvadeva*, created abundance of creatures. In the same manner, this one (Yajamāna) creates abundance of creatures through *Vaiśvadeva*. "After creating abundance of creatures, let me be consecrated"— (so he thinks).

2. He then offers the *Varuṇapraghāsa* oblations. For, by means of *Varuṇapraghāsa*, Prajāpati released the creatures from Varuṇa's noose and thereby healthy and faultless creatures were born. In like manner, this one (Yajamāna) releases the creatures (progeny) from Varuṇa's noose by means of these *Varuṇapraghāsa* offerings and thereby healthy and faultless progeny are born. (He thinks) 'Let me produce healthy and faultless progeny'.

3. Then he offers the *Sākamedha* oblations. For, it is with the *Sākamedhas* the gods slew Vṛtra and gained that universal victory which now is theirs. Similarly this one (Yajamāna) now slays his sinful, hateful enemy and he does gain the victory (thinking) 'Let me be consecrated when safety and security are gained'.

4. Then he offers the *Śunāsīra* offering (thinking) "May I be consecrated, having absorbed both (prosperity and sap)". Then he offers *pañcavāttīya* (five oblations to the five winds). For that they partition the *Āhavanīya* fire into five parts; eastward, northward, westward, southward and in the middle.

5 & 6. He does that offering (saying) "To those gods seated at the east who have Agni as their eyes—*Svāhā*", at the eastern (portion of *Āhavanīya*). "To those gods seated at the south, who have Yama as their eyes—*Svāhā* (so saying) at the southern portion. "To the gods seated at the west, who have *Viśvedevās* as their eyes—*Svāhā*"; (So saying) at the western portion; "To the gods seated at the north, who have Mitra and Varuṇa as their eyes, or who have Maruts as their eyes—*Svāhā*". (So saying he offers at the northern portion). "To those gods seated above, who have Soma as their eyes and who are rich in food—*Svāhā*" (so saying) at the middle portion (he offers).

स यदेवं जुहोति यत्र वै देवास्साकमेधैर्व्यजयन्त येयमेषां विजितिस्तद्धोचुरुत्पिपते वा इमानि दिक्षु रक्षाꣳसीति तेभ्यो वै प्रहरामीति तद्वज्रो वा आज्यं तद्वज्रेणाज्येनैतद्देवा दिक्षु नाष्ट्रा रक्षाꣳस्यवाघ्नꣳस्तेन व्यजयन्त येयमेषां विजितिस्तथो वा एष एतेन वज्रेणाज्येन दिक्षु नाष्ट्रा रक्षाꣳस्यपहन्ति विजितेऽभयेऽनाष्ट्रे सूया इति तस्मादेताः पूर्वाः पञ्च जुहोति ॥ ७ ॥

अथ यदपराः पञ्च जुहोति विवृहन्तीव वा एतदग्निं वीवलिशन्ति यदेनं[१] पञ्चधा व्यूहन्ति स यदेव तत्राग्नेर्वि वा लिशति क्षिणोति वा तदेवास्यैताभिराहुतिभिर्भिषज्यति तत्सन्दधाति तच्छमयति तस्मादेता अपराः पञ्च जुहोति ॥ ८ ॥

तस्य प्रष्टिवाहनोऽश्वरथो दक्षिणा ते वै पञ्च वातास्त्रयोऽश्वा द्वौ सव्यस्थसारथी यो वै प्राणः स वातस्स यदेते पञ्च प्राणन्तो दक्षिणा तस्मात्पञ्चवातीयं नाम ॥ ९ ॥

तेन हाप्येतेन विष्टाव्राजे भिषज्येदयं वाव प्राणो योऽयं पवते स वा[२] अयमेक इवैव पवते सोऽयं पुरुषेऽन्तः प्रविष्टो दशधा विहितो दशो[३] वा एता आहुतीर्जुहोति तदस्मिन्नेतां दश प्राणान्कृत्स्नान्त्सर्वमायुर्दधाति स ह सर्वमेवायुरेति स यदि हापि गतासुरिव भवत्याहैवैनेन हरति ॥ १० ॥

अथ श्वोभूत ऐन्द्रतुरीयेण यजते तदाग्नेयमष्टाकपालं पुरोळाशं निर्वपति वारुणं यवमयं चरुꣳ रौद्रं गावेधुकमनळुह्यावहळाया ऐन्द्रं पयो भवति ॥ ११ ॥

स यदेतेन यजत इन्द्राग्नी उ हैवैतत्समूदाते उत्पिपते वा इमानि दिक्षु रक्षाꣳसीति तेभ्यो वै प्रहरावेति वाविन्द्राग्नी एतेन हविषा दिक्षु नाष्ट्रारक्षाꣳस्यवाहतां तेन व्यजयेतां यैनयोरियं विजितिस्तथो वा एष एतेन हविषा दिक्षु नाष्ट्रारक्षाꣳस्यवहन्ति विजितेऽभयेऽनाष्ट्रे सूया इति ॥ १२ ॥

१. यदेवं My, Pa
२. वा missing in M
३. दश वा Ca

7. Now, as to why he thus offers—when by means of the *Sākamedha* offerings, the gods gained victory which now is their's, they said, "These Rakṣasas are sucking up these creatures in the (four) quarters; let us strike at them (with thunderbolt)". The thunderbolt is nothing but ghee and with that thunderbolt of ghee, the gods struck at the terrible Rakṣasas in the quarters. With that they conquered, which now is their conquest. In like manner this one (Yajamāna), with this thunderbolt of ghee, strikes at the terrible Rakṣasas in the quarters (thinking) "Let I be consecrated when safety and security have been gained". That is why he offers those five prior oblations.

8. Now as to why he offers those five later oblations is this—while separating the (*Āhavanīya*) fire (into five portions), he is tearing it asunder and splitting it as it were into five parts. That Agni which he is thus tearing asunder and wounding, that he heals by these oblations; he puts them together and propitiates him (the *Āhavanīya* fire). So these five later oblations, he offers.

9. For this (*pañcavāttīya*), a chariot with two horses (yoked) with a third stand-by horse is *dakṣiṇā*. They form five winds, three horses, two charioteers, one stationed at the left and another charioteer (on the right). That which is the life-breath is the wind. Since these five breathing beings (i.e. three horses and two horsemen) form the *dakṣiṇā* it is called *pañcavāttīyam*.

10. This (*pañcavāttīya*), one can also offer as incantation (to remove sorcery) at the cow-shed where cow-dung is collected. The yonder one which blows (wind) is this vital air. He blows as if he is one and after entering the human body, he gets split tenfold. Ten are these oblations offered and thereby endows him with the ten vital airs. He puts into him (the afflicted) the whole span of life. He thus attains full longevity of life. Even if he happens to be almost dead, he (the priest) brings him round again.

11. And on the next day he offers the *Indra-Turīya*. For that he prepares a *puroḍāśa* in eight potsherds for Agni; for Varuṇa, a *caru* made of barley; for Rudra, a *caru* of *Gavedhuka* seed; for Indra, milk of a cow accustomed to be yoked.

12. And as to why he offers the *Indra-Turīya* is this—Indra and Agni, once, consulted with each other "Verily these Rakṣasas suck out these (creatures) in the quarters; let us strike at them with this (thunderbolt)". They, Indra and Agni, with this *havis*, struck at the terrible Rakṣasas at the quarters and by that they achieved this victory which now is theirs. In the same way, this one (Yajamāna) with this *havis* strikes at the terrible Rakṣasas in the quarters (thinking) "May I be consecrated when safety and security have been gained".

स होवाचाग्निस्त्रयो मम भागा अस्य हविषस्तुरीयं तवेति तथेति होवाचेन्द्रस्य[४] यदाग्नेयोऽष्टाकपालो भवति सोऽग्नेरेको भागोऽथ यद्वारुणो यवमयश्चरुर्भवति यो वै वरुणोऽग्निर्वै स स उ एवास्यैको भागस्स यद्यवमयो भवति वरुण्या हि यवा अथ यद्रौद्रो गावेधुको भवति यो वै रुद्रोऽग्निर्वै स स उ एवास्यैको भागस्स यद्गावेधुको भवति वास्तव्यो हि स देवो वास्तव्या हि गवेधुका अथ यदनळुह्या वहळाया ऐन्द्रं पयो भवति स इन्द्रस्य चतुर्थो भागस्स यो वै चतुर्थो भागस्तत्तुरीयꣳ स यत्तुरीयभागीन्द्र एतस्य हविषस्तस्मादैन्द्रतुरीयं नाम तस्य सैव वहळा दक्षिणा सा वैवहसाग्नेयी यत्स्त्री सती वहति वरुणगृहीता वै सा तद्भवति तदस्या वारुणमथ यद्गौस्तेन रौद्री अथ यदस्या एतदैन्द्रं पयो भवति तेनैन्द्र्येषा ह्येतत्सर्वं व्यश्नुते तस्मादस्यैषा दक्षिणा ॥ १३ ॥

अथ श्वोभूतेऽपामार्गहोमं जुहोत्यपामार्गैर्ह वै देवा नाष्ट्रा रक्षाꣳस्यपामृजत तस्मादपा-मार्गा नाम तथो वा एष एतदपामार्गैरेव नाष्ट्रा रक्षाꣳस्यपमृष्टे विजितेऽभयेऽनाष्ट्रे सूया इति ॥ १४ ॥

स पालाशे वा स्रुवे वैकङ्कते वापामार्गतण्डुलानोप्यान्वाहार्यपचनादुल्मुकमादाय प्राङ्चो वोदङ्चो वेत्वा जुह्वति ॥ १५ ॥

स उल्मुकमादत्तेऽग्ने सहस्व पृतना इति युधो वै पृतना युधः सहस्वेत्येवैतदाहाभिमातीर पास्येति सपत्नो वा अभिमातिस्सपत्नमपजहीत्येवैतदाह दुष्टरस्तरन्नरातीरिति दुष्टरो ह्येष रक्षोभिर्नाष्ट्राभिस्तरन्नरातीरिति सर्वान्ह्येष पाप्मनस्तरति वर्चोधा यज्ञवाहसीति साधु यजमाने धा इत्येवैतदाह ॥ १६ ॥

अथ जुहोति देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामित्युक्तो यजुषो बन्धुरुपाꣳशोर्वीर्येण जुहोमीति यज्ञमुखं वा उपाꣳशु यज्ञमुखेनैवैतं नाष्ट्रा रक्षाꣳसि हन्ति हतꣳ रक्षः स्वाहेति तदेनेन नाष्ट्रा रक्षाꣳसि हन्ति स यां दिशमित्वा जुहोति ताꣳ दिशꣳस्रुवं प्रहरति रक्षसां त्वा वधायेति रक्षाꣳसि ह्येतद्धन्ति ॥ १७ ॥

४.चेन्द्रः स Ca

13. Then Agni said, "Let three parts of this *havis* be my share and the fourth yours". Indra said "Be it so". The eight potsherds of the *Āgneya* (*caru*) is the share of Agni; then that barley is of Varuṇa. He who is Varuṇa is forsooth, Agni. That becomes his (Agni's) one share (second share) which is the *caru* made of barley. For, barleys belong to Varuṇa; then that *Gavedhuka caru* belonging to Rudra. He who is Rudra is forsooth, Agni. That becomes one share (third share) which is made of *Gavedhuka* seeds. That god (Rudra) is (the receipient) of what is in the periphery (what is left out on the edges of the sacrificial altar). *Gavedhuka* grass is (grown) on the bunds (of the fields) (as a subsidiary plant). Hence that *caru* is made of *Gavedhuka* seeds. That milk of the yoke-trained cow which belongs to Indra is the fourth share which is of Indra. That fourth share is the *Turīya* (by-name) and since Indra is the owner of the *Turīya* share of this *havis* it is called *Aindra-Turīya*. For this (oblation) that same cow accustomed to yoke is the *dakṣiṇā*. That cow in respect of her shoulder has the nature of Agni. (Though) being a female she draws (burden) and hence she is of Vāruṇic nature. Being a cow she has the nature of Rudra. In so far as this milk for Indra comes out of it, she has also the nature of Indra. Indeed that (cow) represents all that. Therefore she is the *dakṣiṇā* for this.

14. On the next day he performs the *Apāmārga* offering. It is by means of the *Apāmārgas* that the gods wiped away (*apāmṛjata*) the terrible Rākṣasas and hence they (the plants) are called *Apāmārgas*. In the same way this one (Yajamāna) wipes away the terrible Rākṣasas by means of the *Apāmārgas* (thinking) "May I be consecrated when safety and security have been gained".

15. He takes the grains of *Apāmārga* on a spoon (*sruva*) made either of *Palāśa* or *Vikaṅkata*, takes a fire-brand from the *Anvāhāryapacana* and proceeds eastward or northward and offers.

16. He takes the fire-brand (saying) "O fire! encounter the onslaughts (*pṛtanā*)". Onslaughts means battles and he only says 'Withstand the battles'. (He says) "Repel the evil-wisher". The evil-wisher means enemy. He thereby says "Vanquish the enemy". (He further says) "Unconquerrable, conquerring the foes"; for, he is indeed impossible to be defeated by the terrible Rakṣasas, so defeating the foes'. He thus gets over all the evils. (He says) "Bestow glory on the offerer of sacrifice" by which he means 'Bestow blessings on the Yajamāna'.

17. Then he offers (saying) "At the prompting of the divine Savitṛ, I offer with the arms of the Aśvins, with the hands of Pūṣan". The meaning of this has already been told. "I offer the oblation with the vigour of the *upāṁśu* "(he says). *Upāṁśu* (cup of *soma*) is the mouth of the sacrifice. It is with the mouth of the sacrifice, that he kills the terrible Rakṣasas. "The Rakṣasa has been slain—*Svāhā*"—thereby he slays the terrible Rakṣasas. That direction to which he proceeds and makes this offering, in that direction he throws away the *sruva* (used in the offering) (saying) "For the slaughter of the Rakṣasas—thee". It indeed, slaughters the Rakṣasas.

स यद्येष पालाशः स्रुवो भवति ब्रह्म वै पलाशो ब्रह्मणैवैतन्नाष्ट्रा रक्षाꣳसि हन्ति यद्यु वैकङ्कतो वज्रो वै विकङ्कतो वज्रेणैवैतन्नाष्ट्रा रक्षाꣳसि हन्त्यवधिष्म रक्ष इति पुनरावर्तन्ते रक्षाꣳसि ह्येतद्घ्नन्ति ॥ १८ ॥

तेन हाप्येतेन विष्टाव्राजे प्रतिसरं कुर्वीत स यस्याꣳ स दिशि भवति यस्मै जुहोति तां दिशं प्रतिपरेत्य जुहोत्यमुष्य त्वा वधायामुमवधिष्मेति तमादिशति प्रत्यक्फलो वा एष वृक्षस्स ह तनेव तत्प्रत्यग्धूर्वति यदस्मै स किञ्च करोति ॥ १९ ॥ इति द्वितीयं ब्राह्मणम् ॥

तृतीयं ब्राह्मणम्

स वा एतमाग्नावैष्णवमेकादशकपालं पुरोळाशं निर्वपत्यैन्द्रावैष्णवं चरुं वैष्णवं त्रिकपालं वा चरुं वैतेन श्वोभूते त्रिषंयुक्तेन[1] यजते स यदेतेन यजते पुरुषान्हैवैतेन देवा उपेयुस्तथो वा एष एतेन पुरुषानेवोपैति पुरुषवान्त्सूया इति पुरुषवान्हि तच्छक्नोति कर्म कर्तुं यच्चिकीर्षति पुरुषैर्हि स तच्छक्नोति स[2] यदाग्नावैष्णवो भवत्यग्निर्वै दाता तं दातारमिमाः प्रजा उपनिविष्टा वैष्णवा उ वै पुरुषास्तद्य एव दाता यं दातारमिमाः प्रजा उपनिविष्टास्तमेवैतत्प्रीणाति सोऽस्मै प्रीतः पुरुषान्ददाति पुरुषान्त्संप्रयच्छति स पुरुषवान्त्सूयते[3]ऽथ यदैन्द्रावैष्णवश्चरुर्भवतीन्द्रो वै यजमानो वैष्णवाः पुरुषास्स यानेवास्मा अग्निर्दाता पुरुषान्ददाति तैरेवैतत्सꣳस्पृशते तानात्मनि कुरुतेऽथ यद्वैष्णवस्त्रिकपालो वा चरुर्वा भवति यानेवास्मा अग्निर्दाता पुरुषान् ददाति तेष्वेवैतदन्ततः प्रतितिष्ठति तस्य वामनो गौर्दक्षिणा तद्धि पशुषु वैष्णवꣳ रूपं यद्वामनस्य गोः ॥ १ ॥

अथ श्वोभूत आग्नापौष्णमेकादशकपालं पुरोळाशं निर्वपत्यैन्द्रापौष्णं चरुं पौष्णं चरुमेतेन श्वोभूते त्रिषंयुक्तेन यजते स यदेतेन यजते पशून्हैवैतेन[4] देवा उपेयुस्तथो वा एष एतेन पशूनेवोपैति पशुमान्त्सूया इति पशूमान्हि तच्छक्नोति कर्म कर्तुं यच्चिकीर्षति पशुभिर्हि स तच्छक्नोति स यदाग्नापौष्णो भवत्यग्निर्वै दाता तं दातारमिमाः प्रजा

१. See notes
२. स missing in My, V1,V2
३. पुरुषवान्त्सूयते TE
४. पशून्हैवैतेन H, V1

18. If that *sruva* happens to be of *Palāśa* wood, *Palāśa* being Brahman, it is by means of the Brahman, he kills the terrible Rakṣasas. If it is of the *Vikaṅkata* wood, *Vikaṅkata* being the thunderbolt, it is by the thunderbolt, that he kills the terrible Rakṣasaś (saying) "We have killed the Rakṣasas" they return. This indeed, kills the Rakṣasas.

19. This (*Apāmārga*) offering, he may also perform at the cow-shed where cow-dung is heaped and make a talisman of it (to counter sorcery by an enemy). In whatever direction he (the evil-wisher) is and against whichever (evil-wisher) he offers, he proceeds in that direction and offers (saying) "For so and so's death, we have killed so and so" announcing his (enemy's) name. This tree (*Vikaṅkata*) bears fruits at the bottom. He thereby supresses to the bottom that person who does something (sorcery) to him. (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. He prepares this *puroḍāśa* in eight potsherds for Agni and Viṣṇu, a *caru* for Indra and Viṣṇu and a *puroḍāśa* in three potsherds or a *caru* for Viṣṇu. With this he performs on the following day that *Triṣamyukta* offering. He offers the (*Triṣamyukta*) because the gods came to men by means of this. In like manner this one (Yajamāna, here, the king) now thereby comes closer to men (thinking) 'Let me consecrate after becoming accompanied by men'. For, only with manpower, one would be capable of doing that rite. What he wants to do, that he achieves only with (the help of) men. Now, why it is (with the *puroḍāśa*) for Agni-Viṣṇu, Agni is indeed the giver and these creatures surround him, the giver and whomsoever as giver these creatures surround, him (Agni)—he (Yajamāna) propitiates. He (the giver) thus propitiated, gives him the men; he provides him with men. Thus he (the Yajamāna) having acquired the man-power gets consecrated. Now why the *caru* for Indra and Viṣṇu is because, Yajamāna is Indra and the men are of Viṣṇu. So those very men whom Agni as the giver, gives him, with those men, he is united; he takes them into him. Now, as to why the *puroḍāśa* in three potsherds or the *caru* for Viṣṇu—those very men whom Agni the giver gives to him, in those men, he gets established ultimately. For this (offering) a dwarfish bull is the *dakṣiṇā*. A dwarfish bull represents the form of Viṣṇu among the animals.

2. And on the following day he prepares a *puroḍāśa* in eleven pothserds for Agni and Pūṣan, and a *caru* for Indra and Pūṣan. With these he offers the *Triṣamyukta* oblation on the next day. Why he makes this (second *Triṣamyukta*) is because the gods obtained cattle by means of this. In the same manner, this one (Yajamāna) obtains cattle by this, (thinking) 'Let me consecrate after possessing cattle'. Only a person possessing cattle can perform that rite. What he wants to do, that he achieves with (the help of) cattle. Now, why this (*puroḍāśa*) is for Agni–

उपनिविष्ट्यः पौष्णा उ वै पशवस्तद्य एव दाता यं दातारमिमाः प्रजा उपनिविष्टास्तमे–वैतत्प्रीणाति सोऽस्मै प्रीतः पशून्ददाति पशून्त्संप्रयच्छति स पशुमान्त्सूयते[५]ऽथ यदैन्द्रापौष्णश्चरुर्भवतीन्द्रो वै यजमानः पौष्णाः पशवस्स यानेवास्मा अग्निर्दाता पशून्ददाति तैरेवैतत्सꣳस्पृशते तानात्मनि कुरुतेऽथ यत्पौष्णश्चरुर्भवति यानेवास्मा अग्निर्दाता पशून्ददाति तेष्वेवैतदन्ततः प्रतितिष्ठति तस्य श्यामो गौर्दक्षिणा द्वे वै श्यामस्य रूपे शुक्लं चैव कृष्णं च द्वन्द्वमु वै मिथुनं प्रजननं प्रजननमु वै पूषा पशवो हि पूषा प्रजननꣳ हि पशवस्तस्मादस्य श्यामा गौर्दक्षिणा ॥ २ ॥

अथ श्वोभुतेग्नीषोमीयमेकादशकपालं पुरोळाशं निर्वपत्यैन्द्रासौम्यं चरुꣳ सौम्यं चरुमेतेन श्वोभूते त्रिषंयुक्तेन यजते स यदेतेन यजते वर्चो हैवैतेन देवा उपेयुस्तथो वा एष एतेन वर्च एवोपैति वर्चस्वी भूया इति न ह्यवर्चसो व्यास्या चनार्थोऽस्ति स यदग्नीषोमीयो भवत्यग्निर्वै दाता तं दातारमिमाः प्रजा उपनिविष्टा वर्चो वै सोमस्तद्य एव दाता यं दातारमिमाः प्रजा उपनिविष्टास्तमेवैतत्प्रीणाति सोऽस्मै प्रीतो वर्चो ददाति वर्चस्संप्रयच्छति स वर्चस्वी सूयतेऽथ यदैन्द्रासौम्यश्चरुर्भवतीन्द्रो वै यजमानो वर्चस्सोमः स यदेवास्मा अग्निर्दाता वर्चो ददाति तेनैवैतत्सꣳस्पृशते तदात्मनि कुरुतेऽथ यत्सौम्यश्चरुर्भवति यदेवास्मा अग्निर्दाता वर्चो ददाति तस्मिन्नेवैतदन्ततः प्रतितिष्ठति तस्य बभ्रुर्गौर्दक्षिणा तद्धि पशुषु सौम्यꣳ रूपं यद्बभ्रोर्गोः ॥ ३ ॥

अथ श्वोभूते वैश्वानरं द्वादशकपालं पुरोळाशं निर्वपति वारुणं यवमयं चरुं ताभ्यामन्वहं वा यजते समानबर्हिषी वैव भवतस्स यद्वैश्वानरो भवति संवत्सरो वै वैश्वानरः प्रजापतिस्सोऽयमासां प्रजानां भूमानꣳ ससृजे तथो वा एष एतदासां प्रजानां भूमानꣳ सृजते भूमानं प्रजानाꣳ सृष्ट्वा सूया इत्यथ यद् द्वादशकपालो भवति द्वादश वै मासास्संवत्सरस्य संवत्सरो वै वैश्वानरः प्रजापतिस्तस्मा द्वादशकपालो भवति तस्यर्षभो दक्षिणर्षभो वै पशूनां प्रजापतिस्संवत्सरो वै वैश्वानरः प्रजापतिस्तस्मादस्यर्षभो दक्षिणाथ यद्वारुणो यवमयश्चरुर्भवति वरुण्यादेवैतत्सर्वस्मात्किल्विषादेनसोऽन्ततो वरुणपाशात्प्रजाः प्रमुञ्चति

५. पशुमान्त्सूयते TE

Pūṣan. Agni is the giver and these creatures throng to the giver. The cattle are of Pūṣan. So whoever is the giver and whomsoever as giver, these creatures throng to, him he propitiates by this and he being propitiated, gives him cattle; he bestows him with cattle-wealth. He thus consecrates himself after becoming a possesser of cattle. Now, why the *caru* for Indra and Puṣan is because the Yajamāna is Indra indeed, and the cattle are of Pūṣan. So those very cattle which Agni, the giver, gives, he gets united with those (cattle) and owns them unto himself. Now, why there is a *caru* for Pūṣan—those very cattle which Agni, the giver gives, those (cattle) he ultimately gets established. For this, a dark grey bull is the *dakṣiṇā*. In the colour of dark grey, there are both white and black. The two together form a productive pair. Pūṣan represents re-production and cattle are Pūṣan and cattle means production. Therefore for this, a dark grey bull is the *dakṣiṇā*.

3. And on the following day, he prepares a *puroḍāśa* in eleven potsherds for Agni and Soma; a *caru* for Indra and Soma and a *caru* for Soma. With these, he offers the *Triṣamyukta* oblation on the next day. Why he makes this (third *Triṣamyukta*) is because the gods obtained glory by this. In like manner, this one (Yajamāna) obtains glory by means of this (thinking) 'Let me consecrate after becoming glorious'. The efforts of an inglorious (person) are of no use. Now, why this (*puroḍāśa*) is of Agni and Soma—Agni is the giver and these creatures are surrounding the giver. Soma is glory. So whosoever is the giver and whomsoever as giver, these creatures surround, him he propitiates by this and he thus propitated gives him glory; he makes him glorious. He thus consecrates himself after becoming glorious. Now, as to why the *caru* is for Agni and Soma—the Yajamāna is Indra and Soma is glory. So that very glory which Agni, the giver bestows on him, he gets united with that and owns it unto himself. Now, why there is a *caru* for Soma is because that very glory that Agni, the giver, bestows on him, in that (glory), he ultimately gets established. For this a brown bull is the *dakṣiṇā*. That brown bull represents the form of Soma among animals.

4. And on the following day, he prepares a *puroḍāśa* in twelve potsherds for Vaiśvānara and a *caru* made of barley for Varuṇa. These two offerings he makes either on days following one another or (successively) in the same *barhis* (the *barhis* grass around the altar is not to be changed if offered in the same day in succession). That offering is made to Vaiśvānara, because Vaiśvānara, Prajāpati is forsooth, the year. He created abundance of these creatures. In the same way this Yajamāna creates abundance of progeny; (thinking) let me consecrate myself after creating abundance of creatures'. Now, why there are twelve potsherds—there are twelve months for a year and Vaiśvānara Prajāpati is the year. Therefore there are twelve potsherds. For this, a bull is *Dakṣiṇā*. For the bull is the prajāpati for animals. Vaiśvānara Prajāpati is the year. Therefore the bull is *dakṣiṇā* for this. Now as to the *caru* made of barley for Varuṇa, he released these creatures from all the sufferings

ता अस्यानमीवा अकिल्विषाः प्रजाः प्रजायन्तेऽनमीवा अकिल्विषाः प्रजा अभिसूया इति स यद्यवमयो भवति वरुण्या हि यवास्तस्य कृष्णं वासो दक्षिणा तद्धि वारुणं यत्कृष्णं वासो यदि कृष्णं न विन्देदपि यदेव किञ्च वासस्याद्ग्रन्थिभिर्हि वासो वारुणं वारुणो हि ग्रन्थिः ॥ ४ ॥ इति तृतीयं ब्राह्मणम् ॥

चतुर्थं ब्राह्मणम्

स वै रत्निनाꣳ हविर्भिर्यजते स यद्रत्निनाꣳ हविर्भिर्यजत एतेभ्यो वा एष सूयमानस्सूयते यान्यस्यैतानि रत्नानि तानेवैतत्स्वाननपक्रमिणः कुरुते ॥ १ ॥

सोऽग्नी समारोह्य सेनान्यो गृहानित्वाग्नयेऽनीकवतेऽष्टाकपालं पुरोळाशं निर्वपत्यनीकं वा अग्निर्देवतानामनीकं वै सेनायास्सेनानीरेतद्वा अस्यैकꣳ रत्नं यत्सेनानीस्तस्मा एवैतेन सूयते तꣳ स्वमनपक्रमिणं कुरुते तस्य हिरण्यं दक्षिणाग्नेयो ह्येष यज्ञोऽग्नेर्हि रेतो हिरण्यं तस्मादस्य हिरण्यं दक्षिणा ॥ २ ॥

अथ श्वोभूते पुरोहितस्य गृहेषु बार्हस्पत्यं चरुं निर्वपति बृहस्पतिर्वै देवानां पुरोहित एवमु वा एष एतस्य पुरोहित एतद्वा अस्यैकꣳ रत्नं[1] यत्पुरोहितस्तस्मा एवैतेन सूयते तꣳ स्वमनपक्रमिणं कुरुते तस्य शितिपृष्ठो गौर्दक्षिणैषा ह्यूर्ध्वा दिग्बृहस्पतेस्तदेष उपरिष्टादर्यम्णः पन्थास्तस्मादस्य शितिपृष्ठो गौर्दक्षिणा ॥ ३ ॥

अथ श्वोभूते सूयमानस्य गृहेष्वैन्द्रमेकादशकपालं पुरोळाशं निर्वपति क्षत्रं वा इन्द्रः क्षत्रं वै सूयमानः क्षत्रमेवैतद्भवति तस्यर्षभो दक्षिणा तद्धि पशुष्वैन्द्रꣳ रूपं यदृषभस्य ॥ ४ ॥

अथ श्वोभूते महिष्या गृहेष्वादित्यं चरुं निर्वपतीयं वा अदितिस्सा देवानां पत्न्येवमु वा एषैतस्य पत्न्येतद्वा अस्यैकꣳरत्नं यन्महिषी तस्या एवैतेन सूयते ताꣳ स्वामनपक्रमिणीं कुरुते तस्य धेनुर्दक्षिणा धेनुरिव वा इयं मनुष्येभ्यस्सर्वान्कामान् दुग्धे सर्वान्वै कामान् धेनुर्दुग्धे मातेव वा इयं मनुष्याणां च पशूनां च मातेव धेनुस्तस्मादस्य धेनुर्दक्षिणा ॥५ ॥

१. रत्नीं TE

and sins and ultimately from the noose of Varuṇa. Then offsprings free from decease and faultless are produced. If that (*caru*) is made of barley, since barley belongs to Varuṇa, (he thinks) 'Let me have progeny free from decease and faultless'. For that a black garment is *dakṣiṇā*. Black garment belongs to Varuṇa. If black one is not available, any cloth will do; it becomes fit for Varuṇa if it has a knot; for knot is Varuṇa. (Third Brāhmaṇa Ends)

BRĀHMAṆA IV

1. He offers *ratninām havis* (jewel-offerings). He performs the jewel-offerings because it is with them that he who performs the sacrifice (i.e. the king) is consecrated. Whatever jewels he has, he sees that those do not go away from him.

2. He takes two fire-brands (one each from the *Gārhapatya* and the *Āhavanīya*) and goes to the commander's house and prepares a *puroḍāśa* in eight potsherds for Agni, the *Anīkavat*, for, Agni is the *Anīka* (leader) of the gods and the commander of the army is the leader. This commander is one of his (king's) jewels. So it is for him that he is consecrated. Him (the commander) he makes himself. For this, gold is *dakṣiṇā*. This sacrifice belongs to Agni and gold is the seed of Agni. Therefore gold is *dakṣiṇā* for this.

3. And on the following day (i.e. the second day) he prepares a *caru* for Bṛhaspati at the residence of his priest. Bṛhaspati is the priest of the gods. In the same manner, this one is the priest of his (king). This *Purohita* is one of his jewels. Therefore it is for him that he is thereby consecrated. Him (the priest) he makes loyal to himself. For this, a bull with white back is the *dakṣiṇā*. This upper region belongs to Bṛhaspati and above that is Aryama's (Sun's) path. Therefore a bull with white back is *dakṣiṇā*.

4. Then on the next day (i.e. third day), he prepares a *puroḍāśa* in eleven potsherds for Indra at the house of the one who is consecrated (i.e. at the king's residence). For, Indra is a Kṣatra and he who is consecrated is Kṣatra. Hence it is for Kṣatra (Indra). For this, a bull is *dakṣiṇā*. For, among the animals, the bull has the form of Indra.

5. And on the following day (i.e. the fourth day) he prepares a *caru* for Aditi at the dwelling of the Queen. For, Aditi is this Earth and she is the wife of the gods. Similarly this one (the Queen) is his consort. She is one of his jewels. Therefore it is for her that he is thereby consecrated. He makes her loyal to himself. For this a cow (with calf) is *dakṣiṇā*. This Earth indeed is milking all desires for men, just like a cow. The cow indeed milks all desires. This Earth is like a mother for men like a cow is for the animals. So for this, a cow (with a calf) is *dakṣiṇā*.

अथ श्वोभूते सूतस्य गृहेषु वारुणं यवमयं चरुं निर्वपति सवो वै देवतानां वरुणस्सवो वै मनुष्याणाꣳ सूतस्स यद्यवमयो भवति वरुण्या हि यवा एतद्वा अस्यैकꣳ रत्नं यत्सूतस्तस्मा एवैतेन सूयते तꣳ स्वमनपक्रमिणं कुरुते तस्याश्वो दक्षिणा स हि वारुणो यदश्वः॥ ६ ॥

अथ श्वोभूते ग्रामण्यो गृहेषु मारुतꣳ सप्तकपालं पुरोळाशं निर्वपति विशो वै मरुतो देवविशं वैश्यो वै ग्रामणीस्स यस्सप्तकपालो[2] भवति सप्त सप्त हि मारुतो गण एतद्वा अस्यैकꣳ रत्नं यद्ग्रामणीस्तस्मा एवैतेन सूयते तꣳ स्वमनपक्रमिणं कुरुते तस्य पृषन्गौर्दक्षिणा भूमा वा एतद्रूपाणां यत्पृषतो गौर्विशो वै मरुतो भूमो वै विट् तस्मादस्य पृषन्गौ-र्दक्षिणा ॥ ७ ॥

अथ श्वोभूते संग्रहीतुर्गृहेष्वाश्विनं द्विकपालं पुरोळाशं निर्वपति समानयोनी वा अश्विनौ समानयोनी वै सव्यस्थसारथी एतद्वा अस्यैकꣳ रत्नं यत्संग्रहीता तस्मा एवैतेन सूयते तꣳ स्वमनपक्रमिणं कुरुते तस्य यमौ गावौ दक्षिणा तौ हि समानयोनी भवतो यदि यमौ न विन्देदप्यन्वग्जावेव स्यातां ता उ हि समानयोनी भवतः ॥ ८ ॥

अथ श्वोभूते क्षत्तुर्गृहेषु सावित्रं द्वादशकपालं वाष्टाकपालं वा पुरोळाशं निर्वपति सविता वै देवानां प्रसविता प्रसविता वै क्षत्तैतद्वा अस्यैकꣳ रत्नं यत्क्षत्ता तस्मा एवैतेन सूयते तꣳ स्वमनपक्रमिणं कुरुते तस्य श्येतोऽनड्वान् दक्षिणैष वै सविता य एष तपति श्येत इव ह्येष उद्यꣳश्च भवत्यस्तं च यन्वहत्यु वा अनड्वानेत्यादित्यस्तस्मादस्य श्येतोऽनड्वान्दक्षिणा ॥ ९ ॥

अथ श्वोभूते भागदुघस्य गृहेषु पौष्णं चरुं निर्वपति पूषा वै देवानां भागदुघोऽशनं पाणिभ्यामुपनिधातैवमु वा एष एतस्य भागदुघ एतद्वा अस्यैकꣳ रत्नं यद्भागदुघस्तस्मा एवैतेन सूयते तꣳ स्वमनपक्रमिणं कुरुते तस्य श्यामो गौर्दक्षिणा द्वे वै श्यामस्य रूपे शुक्लं चैव कृष्णं च द्वन्द्वमु वै मिथुनं प्रजननं प्रजननमु वै पूषा पशवो हि पूषा प्रजननꣳ हि पशवस्तस्मादस्य श्यामो गौर्दक्षिणा ॥ १० ॥

२. यस्सप्त Ca,V2

6. On the following day (i.e. fifth day), he prepares a *caru* made of barley at the house of *sūta* (bard). Varuṇa is the spirituous beverage of the gods and a charioteer is the spiriter (energiser) of men. This (*caru*) is made of barley because barley belongs to Varuṇa. This charioteer is, indeed, one of his jewels. Hence he is consecrated by that (jewel). He makes him loyal to himself. For this, a horse is *dakṣiṇā*. That which is the horse is Varuṇa.

7. Then on the next day (i.e. sixth day), he prepares a *puroḍāśa* in seven potsherds for Maruts at the house of the *Grāmaṇī* (the chief administrator of the village). The Maruts are the Viś (peasants) since they are the commoners among gods. A *Grāmaṇī* is a Vaiśya. This is in seven potsherds because the Martus are in groups of seven, seven. This *Grāmaṇī* forms one of his (king's) jewels. Hence he is consecrated by this. He makes him loyal to himself. For this, a spotted bullock is *dakṣiṇā* for, in this spotted bullock there is abundance of colours. Maruts are the peasants and a Viṭ (peasant) is (a symbol) of abundance. Therefore, a spotted bullock is *dakṣiṇā* for this.

8. And on the following day (i.e. seventh day), he prepares a *puroḍāśa* in two potsherds for Aśvins at the residence of the charioteers. For, the Aśvins are of the same womb and so are the fighting charioteer and charioteer (*savyastha* and *sārathī*). This twin-charioteers form one of his jewels. Hence he is consecrated by that (jewel). He makes them loyal to himself. A pair of twin-bullocks is the *dakṣiṇā* for this. They should be born of the same womb. If twins by birth are not available, they should have born in succession; they too are of the same womb.

9. On the next day (i.e. eighth day) he prepares a *puroḍāśa* in twelve potsherds or eight potsherds for Savitṛ at the residence of the Chamberlain (*Kṣattā*, a gaurd at the harem carrying a long stick). Savitṛ is the prompter of the gods. *Kṣattā* is a prompter. This chamberlain is one of his (king's) jewels. Hence he is consecrated by that (jewel). Him, he thereby makes loyal to himself. For this, a reddish white draught bull is *dakṣiṇā*. This Savitṛ who yonder burns, is reddish white as it were, when he rises and sets. The draught bull moves drawing (the load). So too the Sun moves. Therefore a reddish white bull is *daksiṇā* for this.

10. On the following day (i.e. ninth day) he prepares a *caru* for Pūṣan at the house of the Revenue Officer (*Bhāgadugha* who levies taxes). For, Pūṣan is the apportioner to the gods; he distributes their respective portions of food by his hands. In like manner, this *Bhāgadugha* is (to the king). He is one of his jewels. Hence he is consecrated by that (jewel). Him, he makes loyal to himself. A dark grey bull is *dakṣiṇā* for this. Dark grey has two colours. The white and the black. The two together form a productive pair. Pūṣan is (symbolises) procreation, for, Pūṣan means cattle and cattle means procreation. Therefore a dark grey bull is *dakṣiṇā* for this.

अथ श्वोभूतेऽक्षावापस्य च गृहेभ्यो गोविकर्तस्य च गवेधुकास्समाहृत्य सूयमानस्यैव गृहेषु रौद्रं गावेधुकं चरुं निर्वपति ते वा एते द्वे नाना रत्ने सती सार्द्धं समस्यति संपदः कामाय तथा हि संपत्संपद्यते स यद्गावेधुको भवति वास्तव्यो हि स देवो वास्तव्या हि गवेधुकाः स यदेतेन यजते रुद्रो ह वा एतामभिमन्यते यामेताꣳ सभायां दीव्यन्तेऽग्निरु वै रुद्र एष उ वा अग्निर्यदधिदेवनं तस्यैतेऽङ्गारा यदक्षा एष हैतामभिमन्यते तमेवैतत्प्रीणाति सोऽस्मै प्रीत एतामनुमन्यते तस्य ह वा एतामनुमताꣳ सभायां घ्नन्ति यो वा राजसूयेन यजते यो वैतदेवं वेदैते वा अस्य द्वे नाना रत्ने यदक्षावापश्च गोविकर्त्तश्च ताभ्यामेवैतेन सूयते तौ स्वावनपक्रमिणौ कुरुते तस्य दक्षिणासिर्नखरः कैसरेण दाम्नाक्षावपणं प्रबद्धं द्विरूपो गौस्तद्धि तयोर्भवति ॥ ११ ॥

अथ श्वोभूते पालागलस्य गृहेष्वध्वन आज्यस्य जुहोति जुषाणोऽध्वाज्यस्य वेतु स्वाहेति प्रहेयो वै पालागलोऽद्धानं वै प्रहित एत्येतद्वा अस्यैकꣳ रत्नं यत्पालागलस्तस्मा एवैतेन सूयते तꣳ स्वमनपक्रमिणं कुरुते तस्य दक्षिणाप्युक्ष्णोत्स्यूतं धनुश्चर्ममया बाणवन्तो लोहित उष्णीषस्तद्धि तस्य भवति ॥ १२ ॥

,तानि वा एतान्येकादश रत्नान्येकादशाक्षरा वै त्रिष्टुबिन्द्रियमु वै वीर्यं त्रिष्टबिन्द्रियमेवैतद्वीर्यꣳ रत्नान्यभिसंपादयत्येतेभ्यो वा एष सूयमानस्सूयते यान्यस्यैतानि रत्नानि तानेवैतत्स्वाननपक्रमिणः कुरुते ॥ १३ ॥

अथ श्वोभूते परिवृत्ताया गृहेषु कृष्णानां व्रीहीणां नैर्ऋतं चरुं निर्वपति या वा असूरपतिस्सा परिवृत्ता स नखैरेव निर्भिद्य श्रपयित्वा जुहोत्येष ते निर्ऋते भाग इति तं जुषस्व स्वाहेति निर्ऋतिमेवैतेन शमयति तथैनꣳ सूयमानं निर्ऋतिः पाप्मा न विन्दति स यत्परिवृत्ताया गृहेषु सा हि निर्ऋतिगृहीता तस्य दक्षिणा कृष्णा गौः पर्यायिणी परिमूर्णा त्रिस्तना[१] चरति सा हि निर्ऋतिगृहीताथाह मा मेऽद्येशायां वात्सीदिति ताꣳ सर्वस्या ईशाया बाधते पाप्मानमेवैतदपहते सोऽपहतपाप्मा सूयते ॥ १४ ॥ इति चतुर्थं ब्राह्मणम् ॥

॥ इति प्रथमोऽध्यायः ॥

१. त्रिस्तना missing in V2, Pa

11. On the next day (i.e. tenth day), he having collected *Gavedhuka* seeds from the houses of the keeper of the gambling-house and the huntsman (king's accomplice in hunting, who cuts the catch by a knife), prepares a *caru* made of the *Gavedhuka* seeds for Rudra in the dwelling places of the one who is performing the sacrifice (i.e. king). These two (keeper of the gambling house and the huntsman) though form two different jewels, he makes them into one, wishing prosperity. That god (Rudra) is one who partakes the remaining (portions in a sacrifice) and *Gavedhuka* are also subsidiary produce (on the periphery of the main crop). He offers with this. Rudra is enamoured of that (*paśu*) which is being made a bet in the dice game. Rudra forsooth, is Agni and the gambling again is Agni. Its coals are the dice. He (Rudra) is enamoured of this (*paśu*). This pleases him. He being pleased approves this (*paśu* being patted). Thus approved, they pat it (as a bet) in the gambling house. He who performs Rājasūya and he who has the knowledge of this process, each of them has these two jewels (namely *Akṣāvāpa* and *Govikartta*). With both of them, he gets consecrated. He makes them loyal to himself. For this, *dakṣiṇā* is a nail-shaped sword, a dice board tied with the mane of horse and bullock with two colours. These are *dakṣiṇā* for these two.

12. On the next day, at the house of the messenger (*pālāgala*), he offers ghee oblation to the pathway (saying) "May the way graciously accept the ghee—*Svāhā*". For, the messenger is to be despatched and when despatched he goes on the way. He, the messenger is indeed one of his jewels. Hence he is consecrated by him. He makes him loyal to himself. A bow sewed over with skin, leathern quivers and a red turban are the *dakṣiṇā* for this. For that is what belongs to him (messenger).

13. These are the eleven jewels (for *ratnīnam havis*). The Triṣṭubh metre has eleven syllables and the Triṣṭubh is vigour and energy. These jewels (offering) bestow vigour and energy. With these, the man who is consecrated consecrates. These jewels which he has, he thereby makes loyal to himself.

14. On the following day, he prepares a *caru* for *Nirṛti* with black rice at the house of a discarded wife. She is called a discarded wife (*parivṛttā*) who has no issues and no husband (not remarried). He splits the grains with his nails and having cooked it, offers (saying) "This O *Nirṛti*! is thy share; accept it graciously-*Svāhā*". By this he propitiates *Nirṛti*. Thus *Nirṛti*, the sin does not confiscate him who is consecrated. Now why at the house of a discarded wife is because she is taken possession of by *Nirṛti*. For this, a black, wandering aged (dry) cow with three nipples is *dakṣiṇā*. Because, such a cow is possessed by *Nirṛti*. He says to him "Let him not dwell in my domain today". He thus drives her away from the whole domain. Thus he only removes evil. Thus rid of sins, he is consecrated. (Fourth Brāhmaṇa Ends)

(Chapter One Ends)

द्वितीयोऽध्यायः

प्रथमं ब्राह्मणम्

स वा उपरिष्टाद्ब्रतानाः सौमारौद्रेण यजते स यत्सौमारौद्रेण यजते स्वर्भानुर्हासुरस्सूर्यं तमसा विव्याध स तमसा विद्धो न व्यरोचत तस्य सोमारुद्रौ तत्तमोऽपजघ्नतुस्स एषोऽपहतपाप्मा तपति[१] तम उ वा एतं प्रविशति तमो वैष प्रविशति[२] योऽयज्ञियान्यज्ञेन प्रसजत्ययज्ञियानु वा एष एतद्यज्ञेन प्रसजति विशं त्वच्छूद्रांस्त्वत्स यदेवैवैनं तत्र तमः प्रविशति यद्वैष तत्र तमः प्रविशति तस्य सोमारुद्रौ तत्तमोऽपहतस्सोऽपहतपाप्मा सूयते ॥ १ ॥

स वै श्वेतायाश्श्वेतवत्सायाः पयसि शृतो भवति कृष्णमिव वै तमस्तथा[३] हापहतस्तस्य सैव दक्षिणा श्वेता श्वेतवत्सा ॥ २ ॥

तेन हाप्येतेन विष्टाव्राजे स यजेत योऽलं यशसे सन्न यशस्स्याद्यो वा अनूचानस्स वा अलं यशसे सन्न यशो भवति यदि स यशो न भवति तदस्य सोमारुद्रौ तत्तमोऽपहतस्स ह ज्योतिरेव श्रिया यशसा भवति ॥ ३ ॥

स वै श्वेतायाः श्वेतवत्सायाः पयसि शृतो भवति कृष्णमिव वै तमस्तथाहापहतस्तस्य सैव दक्षिणा श्वेता श्वेतवत्सा ॥ ४ ॥

अथ श्वोभूते मैत्राबार्हस्पत्येन यजते ह्वलति वै स यज्ञपथाद्यो यज्ञियान्यज्ञेन प्रसजत्ययज्ञियानु वा एष एतद्यज्ञेन प्रसजति विशं त्वच्छूद्रांस्त्वन्मित्राबृहस्पती उ वै यज्ञपथो ब्रह्म वै मित्रो ब्रह्म यज्ञो ब्रह्म वै बृहस्पतिर्ब्रह्म यज्ञस्तत्पुनर्यज्ञपथमभिपद्यते[४] स यज्ञपथमभिपद्य[५] सूयते ॥ ५ ॥

१. पाप्मा तम V1, Pa
२. विशति V2
३. तथापहत Pa
४. पथमपिपद्यते Ca
५. Same as above

Chapter Two

BRĀHMAṆA I

1. After that (offering of jewels), he makes an offering to Soma and Rudra. Now, why he makes an offering to Soma and Rudra is this. Once upon a time an Asura (called) Svarbhānu, struck the Sun with darkness. Stricken by darkness, he (the Sun) did not shine. That darkness of his, Soma and Rudra dispelled. Thus rid of evil he burns yonder. Likewise darkness does enter this one (Yajamāna). He enters into darkness when he associates those unworthy of sacrifice, with the sacrifice. He does associate with the sacrifice those unworthy of sacrifice like the Viṣ and Śūdras (like charioteer, huntsman etc. in the jewel offerings) and hence darkness enters him or he enters into darkness. Soma and Rudra dispel that darkness of his. He, rid of evil, becomes consecrated.

2. That (*caru* for Soma and Rudra) gets cooked in the milk of a white cow with a white calf. Because darkness is black, as it were. That darkness is dispelled. For this that same white cow with a white calf is *dakṣiṇā*.

3. With this (*caru*) one can also offer at the cow-shed where cow-dung is heaped, if he, while being qualified for (deserving) fame is not yet famous; one learned in Vedic lore, while being entitled for fame is not famous. That darkness in him (which prevents his becoming famous), Soma and Rudra dispel. He becomes glorious with prosperity and fame.

4. That (*caru* to be offered at the cow-shed) gets cooked in the milk of a white cow with a white calf. Because darkness is black as it were; that darkness is dispelled. For this that same white cow with a white calf is the *dakṣiṇā*.

5. On the next day, he offers a *caru* for Mitra and Bṛhaspati. He who associates with the sacrifice those who are unworthy of sacrifice, faulters and swerves from the path of sacrifice. He (the Yajamāna i.e. the king) does herein, associates with the sacrifice those unworthy of sacrifice like the Viṣ and Śūdras. Mitra and Bṛhaspati constitute the path of sacrifice. For, Mitra is Brahman and Brahman is the sacrifice; Bṛhaspati is Brahman and the sacrifice is Brahman. Thereby he comes back to the path of sacrifice. Having returned to the path of sacrifice he becomes consecrated.

तस्यावृद्या स्वयंप्रशीर्णा प्राची वोदीची वाश्वत्थी शाखा तस्या मैत्रं पात्रꣳ स्याद्वरुण्यं वा एतत्पात्रं यत्परशुवृक्णमथैतन्मैत्रं यत्स्वयंप्रशीर्णायाः ॥ ६ ॥

अथ दध्यातच्य दृतावासिच्य रथे निबध्य ब्रूयादेतेन देदीयध्वमिति स यत्तत्र नवनीत–मुदियात्तदाज्यꣳ स्याद्वरुण्यं वा एतदाज्यं यन्मथा मथितमथैतन्मैत्रं यत्स्वयमुदितम् ॥ ७ ॥

अथ द्वेधा तण्डुलान्व्यूहेद्ये परिभिन्नास्तान्त्सार्धं तद्येऽपरिभिन्नास्ते मैत्राः स्युर्न ह वै मित्रः कञ्चन हिनस्ति नो ह मित्रं कश्चन हिनस्ति न हैनं कुशो न कण्टको विभिनत्ति सर्वस्य ह्येव मित्रो मित्रं तस्माद्येऽपरिभिन्नास्ते मैत्राः स्युः ॥ ८ ॥

अथास्मिन्मैत्रे पात्र आज्यमानीय तदेतान्मैत्राꣳस्तण्डुलानावपति ते नैतं बार्हस्पत्यं चरुꣳ शृतमपिदधाति वरुण्यो वा एष चरुर्योऽग्निपक्वोऽथैष मैत्रो यत्स्वयꣳ शृतस्तद्वेवोष्मणा शृतो भवति ॥ ९ ॥

तयोस्समवद्यन्नाह मित्राबृहस्पतिभ्यामनुब्रूहीत्याश्राव्याह मित्राबृहस्पती यजेति वषट्कृते जुहोति तस्य गौरेव दक्षिणा ॥ १० ॥

तेन हाप्येतेन विष्ठाव्राजे स यजेत योऽप्रतिगृह्यस्य वा प्रतिगृह्णीयादयाज्यं वा याजयेद्ध्वलति वै स योऽप्रतिगृह्यस्य वा प्रतिगृह्णात्ययाज्यं वा याजयति[६] मित्राबृहस्पती उ वै यज्ञपथो ब्रह्म वै मित्रो ब्रह्म यज्ञो ब्रह्म वै बृहस्पतिर्ब्रह्म यज्ञस्तत्पुनः पन्थानमभिपद्यते[७] तथा न ह्वलति ॥ ११ ॥ इति प्रथमं ब्राह्मणम् ॥

द्वितीयं ब्राह्मणम्

स वा अपस्सम्भरति स यदपस्सम्भरति वीर्यमेवैतद्रसमपाꣳ सम्भरति तेनैनं वीर्येण रसेनापाꣳ सम्भृतेनाभिषिञ्चति तस्माद्वा अपस्सम्भरति ॥ १ ॥

औदुम्बरे चमसेऽन्नं वा ऊर्गुदुम्बरोऽन्नमु वा आपस्तस्मादौदुम्बरे चमसे ॥ २ ॥

६. याजयेत्
७. पन्थानमपिपद्यते TE

6. The procedure thereon is this—The vessel (to hold the *caru*) for Mitra is to be made of a branch on the eastern or northern side, that has fallen on its own accord from an *Aśvattha* tree. For, that (vessel) made of a branch is hewn by an axe, belongs to Varuṇa; that (vessel made of a branch) broken off by itself belongs to Mitra.

7. Thereupon having curdled the (milk into) curds and poured it into a leathern container and having tied that leathern container to the chariot, he says "You (horse) run away". Therein that butter which comes out is the *ājya* (self-produced ghee). That (lather) produced by churning with a churning stick belongs to Varuṇa. This one that comes out on its own belongs to Mitra.

8. Then rice is to be collected in two separate lots. Those which are broken are to be collected (separately) and those that are unbroken would belong to Mitra. For, Mitra neither injures anybody nor anyone injures Mitra. Him not even a grass or a thorn hurts; Mitra is the friend of everyone. So those that are unbroken (of the rice) belong to Mitra.

9. And now in that vessel of Mitra, he brings ghee and throws into it these rice grains (unbroken) of Mitra and with that he covers the *caru* meant for Bṛhaspati, which has been cooked (so that the Mitra one is cooked by the steam of the latter cooked one). If the *caru* were to be (directly) cooked by fire, it would become that of Varuṇa. This *caru* for Mitra is self-cooked because it is cooked in steam.

10. Making cutting from both these (*carus*) he says, "Pronounce the invitatory chant to Mitra and Bṛhaspati". Having called for the *Śrauṣaṭ*, he says "Pronounce the offering prayer to Mitra and Bṛhaspati" and offers as the *Vaṣaṭkāra* is uttered. For this, a cow is the *dakṣiṇā*.

11. This offering, one can also make at a cow-shed where cow-dung is heaped, by a person who accepts a gift from one not worthy to be a giver or one who officiates in a sacrifice performed by an unworthy Yajamāna. For, he who accepts a gift from one unworthy to be the giver or who officiates in a sacrifice performed by one unworthy to be the Yajamāna, does indeed faulter. Mitra and Bṛhaspati constitute the path of sacrifice. Mitra forsooth, is Brahman and the sacrifice is Brahman. Bṛhaspati is Brahman and the sacrifice is Brahman. (Thereby) he again returns to the path of sacrifice and thus does not faulter. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. He collects (various kinds of) waters. The reason why he collects waters, is—water being vigour—he thereby collects vigour, the essence of the waters.

2. (He collects) in a vessel of *Udumbara* wood. The *Udumbara* is sustenance, (that is) food and waters are food. Therefore in a vessel of *Udumbara* wood.

स सारस्वतीरेव प्रथमास्सम्भरत्यपो देवा मधुमतीरगृभ्णन्नित्यपो देवा रसवतीरगृभ्णन्नित्येवैतदाहोर्जस्वती राजस्वश्चिताना इति रसवतीरित्येवैतदाह यदाहोर्जस्वतीरिति राजस्वश्चिताना इति याः प्रज्ञाता राजस्व इत्येवैतदाह याभिर्मित्रावरुणावभ्यषिञ्चन्नित्येताभिर्हि मित्रावरुणावभ्यषिञ्चन्याभिरिन्द्रमनयन्नत्यरातीरित्येताभिर्हीन्द्रमनयन्नत्यरातीस्ताभिरेनमभिषिञ्चति वाग्वै सरस्वती वाचैवैनं तदभिषिञ्चति वाचमेवास्मिन्नेताभिर्दधात्येता उ वा एका आपस्ता एवैतत्सम्भरति ॥ ३ ॥

अथ चतुर्गृहीतमाज्यं गृहीत्वापोऽभ्यवैति तौ यावेता ऊर्मी व्यर्दतस्तयोर्जुहोति स यः प्राङुदर्दति तस्मिन् जुहोति वृष्ण ऊर्मिरसि राष्ट्रदा राष्ट्रं मे देहि स्वाहा वृष्ण ऊर्मिरसि राष्ट्रदा राष्ट्रममुष्मै देहीत्यथ यः प्रत्यङुदर्दति तस्मिन् जुहोति वृषसेनोऽसि राष्ट्रदा राष्ट्रं मे देहि स्वाहा वृषसेनोऽसि राष्ट्रदा राष्ट्रममुष्मै देहीति वीर्यं वा एतदपां व्यर्दति पशौ वाभ्यवेते पुरुषे वा वीर्यमेवासामेतद्गृह्णाति वीर्येणैवैनमेतदभिषिञ्चति वीर्यमेवास्मिन्नेताभिर्दधात्येता उ वा एका आपस्ता एवैतत्सम्भरति ॥ ४ ॥

अथ जुहोति स्यन्दमानास्वर्थेत स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहार्थेत स्थ राष्ट्रदा राष्ट्रममुष्मै दत्तेति वीर्येण वा एता एतत्स्यन्दन्ते तस्मादेनाः स्यन्दमाना न किञ्चन प्रतिधारयति वीर्यमेवासामेतद्गृह्णाति वीर्येणैवैनमेतदभिषिञ्चति वीर्यमेवास्मिन्नेताभिर्दधात्येता उ वा एका आपस्ता एवैतत्सम्भरति ॥ ५ ॥

अथ याः स्यन्दमानानां[1] प्रतीरेण प्रतीपꣳ स्यन्दन्ते तासु जुहोत्योजस्वती स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहौजस्वती स्थ राष्ट्रदा राष्ट्रममुष्मै दत्तेति वीर्येण वा एता ओजसा स्यन्दमानानां[2] प्रतीरेण प्रतीपꣳ स्यन्दन्ते वीर्यमेवासामोज एतद्गृह्णाति वीर्येणैवैनमेतदोजसाभिषिञ्चति वीर्यमेवास्मिन्नोज एताभिर्दधात्येता उ वा एका आपस्ता एवैतत्सम्भरति ॥ ६ ॥

अथ जुहोत्यपायत्यामापः परिवाहिणी स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहापः परिवाहिणी स्थ राष्ट्रदा राष्ट्रममुष्मै दत्तेति भूमा वा एषोऽपामिति ह्येष भूमापामिदमत एवापभिद्य[3]

१. स्यन्दमानानात्यतीरेण TE, My, Pa
२. Same as above
३. एवापच्छिद्य Ca

3. He first collects the waters of Sarasvati (river), (saying) "Gods took honeyed waters". Thereby he only says that gods took waters with essence. "Sapful and 'knowers of how to make kings"— by 'sapful' he means 'full of essence' and by 'knowers of how to make kings' he means to say "which are recognised as making the kings" (He says) "Wherewith they anointed Mitra and Varuṇa"—for, with those (waters), they did anoint Mitra and Varuṇa. "Wherewith they lead Indra overcome his foes" (he says). For, therewith they indeed guided Indra to get over his enemies. With those waters he bathes him. Sarasvati is (the goddess of) speech. With speech itself he then bathes him. By these (waters) he puts speech itself into him (the Yajamāna). This is one kind of waters. These he now collects.

4. Thereupon he (Adhvaryu) having taken four ladlings of ghee, enters the waters and offers to the waves which part each other (due to a man or animal plunging into the water). To the wave which moves in front of him, he offers (saying) "Thou art the wave of a male; a bestower of kingship, bestow kingship on me—*Svāhā*" or "Thou art the wave of a male, O bestower of kingship! bestow kingship on this person (Yajamāna). To the wave which rises behind him, (he offers saying) "Thou hast a host of males; O bestower of kingship! bestow kingship on me—*Svāhā*" or "Thou hast a host of males; O bestower of kingship! bestow kingship on me—*Svāhā*", or "Thou hast a host of males; O bestower of kingship! bestow kingship on this person (Yajamāna)". This is indeed the vigour of the waters which splits (in the form of two waves) when an animal or a man plunges into it. He thereby collects the vigour of those waters. He anionts him (the king) with vigour. By these he infuses vigour into him. These are one kind of waters. These he collects now.

5. Then he makes offerings in flowing waters (saying) "You who are purposeful, O bestower of kingship! bestow kingship on me—*Svāhā*" or 'You who are purposeful; O bestowers of kinghip! bestow kingship on this person". It is with vigour that these waters are flowing. Hence it is that nothing obstructs their flow. He collects thereby, the vigour of these. He anoints him (Yajamāna) with vigour. By these he infuses vigour into him. These are one kind of waters. These he now collects.

6. Then he offers in the waters that flow in the opposite direction near the bank of a stream (saying) "Thou art energetic, O bestower of kingship! bestow kingship on me—*Svāhā*" or "Thou art energetic, O bestower of kingship! bestow kingship on this one (Yajamāna)". With vigour and energy do these waters flow in the opposite direction near the bank. He collects the vigour, the energy of these. He anoints him with that vigour and energy. By these, he infuses vigour and energy into him. These are one kind of water. These he now collects.

7. Then he offers in the waters (of a stream) that branches off from the main river (saying) "Thou art the over-flowing water, O bestower of kingship! bestow kingship on this person". This is indeed abundance of water. Since it is abundance (excess) it breaks away (from the main stream) and takes to another course and rejoins (original main stream). In like manner, even one belonging to another kingdom, who happens to be in this (king's) domain, is absorbed in the latter.

पुनरन्यायवाप्यवयन्त्यपि[४] हास्यान्यराष्ट्रीयो[५] राष्ट्रे भवत्यथो अस्यान्यराष्ट्रमवहृतं भवति तथास्मिन्भूमानं दधाति भूम्नैवैनमेतदभिषिञ्चति भूमानमेवास्मिन्नेताभिर्दधात्येता उ वा एका आपस्ता एवैतत्सम्भरति ॥ ७ ॥

अथ जुहोति नदीपतावपां पतिरसि राष्ट्रदा राष्ट्रं मे देहि स्वाहापां पतिरसि राष्ट्रदा राष्ट्रममुष्मै देहीत्यपां वा एष पतिर्विश एवैनमेताभिः पतिं करोति विश एवैताभिः पतिर्भवत्येता उ वा एका आपस्ता एवैतत्सम्भरति ॥ ८ ॥

अथ जुहोति निवेष्येऽपां गर्भोऽसि राष्ट्रदा राष्ट्रं मे देहि स्वाहापां गर्भोऽसि राष्ट्रदा राष्ट्रममुष्मै देहीत्यपां वा एष गर्भो विश एवैनमेताभिर्गर्भं करोति विश एवैताभिर्गर्भो भवत्येता उ वा एका आपस्ता एवैतत्सम्भरति ॥ ९ ॥

अथ यदा तपति वर्षति तत्पिशीलैर्वोपगृह्णन्ति पात्रीभिर्वा तासु जुहोति सूर्यवर्चस स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा सूर्यवर्चस स्थ राष्ट्रदा राष्ट्रममुष्मै दत्तेति सूर्यवर्चसमेवैनमेताभिः करोति सूर्यवर्चा एवैताभिर्भवति ता वा एता असꣳश्लिष्टा आपोऽप्राप्ता हीमां पृथिवीं भवन्त्यस्ति वा अस्याꣳ सꣳश्लिष्टं यवस्यामनृतं वदति मेध्यमेवैनमेताभिः करोत्येता उ वा एका आपस्ता एवैतत्सम्भरति ॥ १० ॥

अथ यः स्यन्दमानानाꣳ स्थावरो ह्रदः प्रत्यातापे तस्मिन् जुहोति सूर्यत्वच स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा सूर्यत्वच स्थ राष्ट्रदा राष्ट्रममुष्मै दत्तेति सूर्यत्वचमेवैनमेताभिः करोति सूर्यत्वगेवैताभिर्भवति वरुणसवो वा एष यद्राजसूयमेता वै वरुणगृहीता आपो या स्यन्दमानानां न स्यन्दन्त एता उ वा एका आपस्ता एवैतत्सम्भरति ॥ ११ ॥

अथोदपानादुदाहृत्य तासु जुहोति व्रजक्षित स्थ[६] राष्ट्रदा राष्ट्रं मे दत्त स्वाहा व्रजक्षित स्थ राष्ट्रदा राष्ट्रममुष्मै दत्तेति या वा इमां परेणापस्ता वा एता अपामुचैवैता[७] स्सर्वत्वाय कृत्स्नतायै सम्भरत्येता उ वा एका आपस्ता एवैतत्सम्भरति ॥ १२ ॥

४. पुनरुन्याम्वा Ca, see notes
५. हास्यान्न राष्ट्रीयो TE,V1
६. See notes
७. वैवैता Pa, My

Thereby he (the Adhvaryu) bestows abundance on him. He anoints him with abundance. By these he infuses abundance in him. These form one kind of waters. These he now collects.

8. He then offers in the lord of the waters (sea-water), (saying) "Thou art the lord of waters. O bestower of kingship!, bestow kingship on me—*Svāhā*" or "Thou art the lord of waters; O bestower of kingship!, bestow kingship on this one". He is indeed the lord of waters. By these he makes him (the king) the lord of the *Viṣ* (peasants). By these he becomes the lord of the peasantry. These are one kind of waters. These he now collects.

9. He then offers in a whirlpool (saying) "Thou art the offspring of waters; O bestower of kingship!, bestow kingship on me—*Svāhā*" or "Thou art the off-spring of waters, O bestower of kingship! bestow kingship on this person". He indeed, is the offspring of waters. By these, he becomes the offspring of the peasantry. These are one kind of waters. These he now, collects.

10. Then he offers in the water collected in wooden troughs or small vessels when it rains, while the Sun is shining (saying) "Thou having the lustre of the Sun; O bestower of kingship!, bestow kingship on me—*Svāhā*" or "Thou having the lustre of the Sun, O bestower of kingship!, bestow kingship on this person". By these he makes him possessed of Sun's lustre. He becomes endowed with the Sun's lustre. Uncontaminated are their waters because they are (collected) before reaching the earth. There is pollution in this (earth) since (people) tell lies on this (earth). By these, he makes him (the Yajamāna) fit for sacrifice. These form one kind of waters. These, he now, collects.

11. Then he offers in a stagnant pool of flowing waters in a sunny spot (saying) "Sun-skinned you are; O bestowers of kingship!, bestow kingship on me—*Svāhā*" or "Sun-skinned you are; O bestower of kingship!, bestow kingship on this person". He becomes covered by Sun's lustre, by these, *Rājasūya* is (the rite) where Varuṇa is anionted and these waters, which though belong to a flowing stream do not flow; are arrested by Varuṇa. These form one kind of waters. He now, collects them.

12. He then draws waters from a well and in that he offers (saying) "You who dwell in the well (*vrajastha*); O bestower of kingship!, bestow kingship on me—*Svāhā*" or "You who dwell in the well, O bestower of kingship!, bestow kingship on this person". These waters which are far away from (the surface of) this earth, he collects for completeness, for wholeness. These are one kind of waters. He now, collects them.

अथ जुहोति प्रुष्वासु वाशा स्थ[८] राष्ट्रदा राष्ट्रं मे दत्त स्वाहा वाशा स्थ राष्ट्रदा राष्ट्रममुष्मै दत्तेत्यन्नं वा एता आप इति ह्येता अन्नमाप इदं यदसावादित्योऽग्निर्भूत इमा ओषधीरिदमन्नाद्यं निर्दहति तदेता अभ्यवयन्त्यः[९] शमयन्ति यद्येता नाभ्यवेयुः पराडेवासावादित्योऽग्निर्भूत इमा ओषधीरिदमन्नाद्यं निर्दहेत्तेनैता अन्नमापोऽन्नेनैवैनमेतदभिषिञ्चत्यन्नमेवास्मिन्नेताभिर्दधात्येता उ वा एका आपस्ता एवैतत्सम्भरति ॥ १३ ॥

अथ जुहोति वैशन्तासु मान्दा स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा मान्दा स्थ राष्ट्रदा राष्ट्रममुष्मै दत्तेति विशमेवास्मा एताभिः स्थावरामनपक्रमिणीं करोति सा वै समृद्धा विद्या स्थावरानपक्रमिण्येता उ वा एका आपस्ता एवैतत्सम्भरति ॥ १४ ॥

अथ जुहोत्युल्ब्यासु शक्करी स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा शक्करी स्थ राष्ट्रदा राष्ट्रममुष्मै दत्तेति पशवो वा एता आपः पशुभिरेवैनमेतदभिषिञ्चति पशूनेवास्मिन्नेताभिर्दधात्येता उ वा एका आपस्ता एवैतत्सम्भरति ॥ १५ ॥

अथ जुहोति पयसि जनभृत स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा जनभृत स्थ राष्ट्रदा राष्ट्रममुष्मै दत्तेति पशवो वा एता आपः पशुभिरेवैनमेतदभिषिञ्चति पशूनेवास्मिन्नेताभिर्दधात्येता उ वा एका आपस्ता एवैतत्सम्भरति ॥ १६ ॥

अथ जुहोति घृते विश्वभृत स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा विश्वभृत स्थ राष्ट्रदा राष्ट्रममुष्मै दत्तेति पशूनां वा एष रसः पशूनामेवैनमेतद्रसेनाभिषिञ्चति पशूनामेवास्मिन्रसमेताभिर्दधात्येता उ वा एका आपस्ता एवैतत्सम्भरति ॥ १७ ॥

अथ जुहोति मधुनि शैष्ठा स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा शैष्ठा[१०] स्थ राष्ट्रदा राष्ट्रममुष्मै दत्तेत्यपां च वा एष रस ओषधीनां चापां चैवैनमेतद्रसेनाभिषिञ्चत्योषधीनां चापां चैवास्मिन्रसमेताभिर्दधात्योषधीनां चैता उ वा एका आपस्ता एवैतत्सम्भरति ॥ १८ ॥

८. See notes
९. अभ्यवयत्य: Ca
१०. शैष्ठा V1, Pa, शविष्ठा in MD

13. Then he offers in the dew-drops (saying) "Shining or amenable (*vaśā stha*) thou art; O bestowers of kingship! bestow kingship on me—*Svāhā*" or "Shining or amenable thou art, O bestowers of kingship! bestow kingship on this one". These waters (duw-drops) are food. He obtains food. This (rising) yonder Sun, becoming a fire, burns up these plants and eatables. These advancing dew-drops (that rise from the ground) quench that (Sun's heat). If these dew-drops do not rise up, this yonder Sun becomes unfriendly; turns into a fire and would burn away these plants and these eatables. So these waters (saviours of food) are food. Thereby he anoints him with food. By these he infuses food into him (the Yajamāna). These are one kind of waters. He now, collects them.

14. He then offers in the waters of a pond (saying) "Pleasing you are; O bestower of kingship! bestow kingship on me—*Svāhā* " or "Pleasing you are, O bestowers of kingship! bestow kingship on this one". By these, he makes the people steadfast and faithful to him (the king). Those people who are steadfast and faithful are prosperous. These are one kind of waters. These he now, collects.

15. He then offers in the foetal liquid (of a cow) (saying) "Mighty you are; O bestower of kingship! bestow kingship on me—*Svāhā*" or "Mighty you are, O bestower of kingship! bestow kingship on this person". These waters are indeed, cattle and it is with the cattle that he thereby anoints him. By this he invests cattle in him. These form one kind of waters. These he now, collects.

16. He then offers in milk (saying) "You who support human beings; O bestower of kingship! bestow kingship on me—*Svāhā*" or "You supporter of human beings, O bestower of kingship! bestow kinship on this one". These waters are cows and with cows in him by these. These form one kind of water. He now, collects them.

17. Then he offers in clarified butter (saying) "You who support all, O bestower of kingship! bestow kingship on me—*Svāhā*" or "You who support all, O bestower of kingship! bestow kingship on this person". These (clarified butter) are the essence of cattle. By these he infuses the essence of cattle in him. These form one kind of waters. He now, collects these.

18. He then offers in honey (saying) "Most excellent art thou; O bestower of kingship! bestow kingship on me—*Svāhā*' or "Most excellent art thou, O bestower of kingship! bestow kingship on this one". This (honey) is the essence of waters and plants. He anoints him with this essence of waters and plants. There with he infuses the essence of the plants in him. These form one kind of water. He now, collects them.

अथाञ्जलिना मरीचीरप्यर्जत्यापस्स्वाराज्ञी स्थ राष्ट्रदा राष्ट्रममुष्मै दत्तेत्येता वा आपस्स्वाराज्यो[११] यन्मरीचयस्ता एता अन्योऽन्यस्य श्रैष्ठ्यायातिष्ठमाना उत्तराधरा भवन्त्यो यन्ति स्वाराज्यमेवास्मिन्नेताभिर्दधाति स्वाराजै[१२]वैताभिर्भवति तद्वै स्वाराज्यं यस्यान्यो न व्यवेष्टिनिविन्न प्रतिराजा तत्स्वाराज्यमेवास्मिन्नेताभिर्दधाति स्वाराजैवैताभिर्भवात्येता उ वा एका आपस्ता एवैतत्सम्भरति ॥ १९ ॥

ता वा एतास्सप्तदशापस्सम्भरति सप्तदशो वै प्रजापतिः प्रजापतिर्वा एष तत्प्रजापतिमेवैनं तत्करोति षोळशस्वप्सु जुहोति षोळशाहुतीर्जुहोति तद्द्वात्रिंशदथ द्वयीषु न जुहोति सारस्वतीषु च मरीचिषु च तच्चतुस्त्रिंशत्त्रयस्त्रिंशद्वै सर्वे देवाः प्रजापतिश्चतुस्त्रिंशस्तत्प्रजापतिमेवैनं तत्करोति ॥ २० ॥

स यद्धुत्वा हुत्वा गृह्णाति वज्रो वा आज्यं स्तृत्वा स्तृत्वैवैना एतत्स्वीकृत्य ताः स्वाः सतीर्गृह्णाति स यत्सारस्वतीषु न जुहोति वज्रो वा आज्यं वाक्सरस्वती नेद्वज्रेण वाचं हिनसानीत्यथ यन्मरीचिषु न जुहोत्यनद्धेव वा एतद्यन्मरीचयो नेदनद्धाहुतिं जुहवानीति ॥ २१ ॥

तास्समवनयति सं मधुमतीर्मधुमतीभिः पृच्यन्तामिति सं रसवत्यो रसवतीभिः पृच्यन्तामित्येवैतदाह महि क्षत्रं क्षत्रियाय वन्वाना इति क्षत्रियायैवैतत्क्षत्रमाशास्ते[१३] महि क्षत्रं क्षत्रियाय वन्वाना इति ॥ २२ ॥

अथ सादयत्यग्रेण मैत्रावरुणस्य धिष्ण्यमनाधृष्टास्सीदत सहौजसेत्यनाधृष्टास्सीदत रक्षोभिर्नाधृष्टाभिरित्येवैतदाह सहौजसेति सवीर्या इत्येवैतदाह महि क्षत्रं क्षत्रियाय दधतीरिति क्षत्रियायैवैतत्क्षत्रमाशास्ते[१४] महि क्षत्रं क्षत्रियाय दधतीरिति ॥ २३ ॥ इति द्वितीयं ब्राह्मणम् ॥

११. See notes
१२. स्वराजैव Ca, see notes
१३. आशास्ते यदाह महि Ca, see notes
१४. Same as above

19. With the hollow of his hands, he catches the Sun's rays and mixes them with (all the) waters (already collected). (He says) "You be self-luminous; O bestowers of kingship!, bestow kingship on this person". These Sun's rays are waters self-luminous, because they move about (flow as it were) going up and down seeking superiority over one another. By these he infused self-luminousity (self-ruling power) in him. With these, he indeed becomes self-luminous. That is called self-luminosity (self-ruling power) when another rival king does not intrude and get benefitted (in his domain). Hence by these, he infuses *Svārājya* (unquestioned sway over his kingdom) by these. He becomes self-luminous by these. These form one kind of waters. He now, collects these.

20. These seventeen (kinds of waters) he collects. Prajāpati is seventeenfold. This one (Yajamāna i.e. king) is indeed the lord of the creatures. He is verily made the Prajāpati. In sixteen waters, he makes offerings. He makes sixteen offerings. They together come to thirty-two. So in two of them he does not make offerings. They are of the Sarasvatī waters and the waters of the Sun's rays. That amounts to thirty-four. All the gods account for thirty-three and Prajāpati is the thirty-fourth. So he makes him to be Prajāpati (the lord of ceatures).

21. And so to why he takes (water) each time after offering (ghee)—the ghee is verily a thunderbolt; having spread (gained) one by one, by means of that thunderbolt and made them his own, he takes them. Why he does not make an offering, in the case of the waters of Sarasvatī (river) is this—the ghee is indeed a thunderbolt and Sarasvatī is speech. "Lest I should injure speech" thus (he thinks and) therefore he does not offer (ghee) on the waters from the Sarasvatī (river). Then as to why he does not make (ghee) offering in the (waters of) Sun's rays is because these rays are elusive (doubtful) and 'Lest I should offer an elusive oblation' (so he thinks).

22. He mixes them together (saying) "Let ye the honey-sweet! mix with the honeyed" He only says 'Let those full of essence mix with those full of essence. (He says) "Winning the great power of Kṣatriya". Thereby he wishes for this great power to the Ksatriya (the Yajamāna-king) when he says "Winning the great power for Kṣatriya".

23. He deposits them in front of the hearth of Mitrā-Varuṇa (saying) "Uninterrupted, ye rest (here) with strength". He only says 'Rest (here) undisturbed by terrible Rakṣasas'. (When he says) "With strength" he only means 'with vigour'. (By saying) "Bestowing great power on the Kṣatriya", he only prays for power to Kṣatriya (the Yajamāna) when he says "Bestowing great power on the Kṣatriya". (Second Brāhmaṇa Ends)

तृतीयं ब्राह्मणम्

स वै यदैतस्याग्नीषोमीयस्य[१] पशोर्वपया प्रचरन्त्यथैतमग्नीषोमीयं पुरोळाशमनु निर्वपति तमनु पुरोळाशमेतानि हवीꣳषि निर्वपति यान्येतानि देवस्वाम्[२] ॥ १ ॥

स वै सवित्रे सत्यप्रसवायाष्टाकपालं वा द्वादशकपालं वा पुरोळाशं निर्वपति प्लाशुकानाꣳ सविता वै देवानां प्रसविता तमेवैतत्प्रीणाति स एनं प्रीतः प्रसौति तेन प्रसूतस्सूयते स यत्प्लाशुकानां भवति क्षिप्रं मा प्रसुवादिति ॥ २ ॥

अथाग्नये गृहपतयेऽष्टाकपालं पुरोळाशं निर्वपत्याशूनामग्निर्वै गृहपतिस्स गार्हपत्यस्येष्टे श्रीरु वै गार्हपत्यं यावतो यावत ईष्टे तद्ध एव गृहपतिर्यो गार्हपत्यस्येष्टे तमेवैतत्प्रीणाति स एनं प्रीतः श्रिये गार्हपत्याय सुवति[३] गार्हपत्यं प्रापयति स यदाशूनां भवति क्षिप्रं मा गार्हपत्याय सुव[४] क्षिप्रं गार्हपत्यं प्रापयादिति तस्मादाशूनां भवति ॥ ३ ॥

अथ सोमाय वनस्पतये श्यामाकं चरुं निर्वपति द्वयानि वै वानस्पत्यानि चक्राण्यनस्यानि च रथ्यानि च तेभ्योन्वेवैतदुभयेभ्यो[५] रिष्टिं करोति सोमो वै वनस्पतिस्स ओषधीनां वनस्पतीनामीष्टे तमेवैतत्प्रीणाति स एनं प्रीत ओषधीभ्यो वनस्पतिभ्यस्सुवति स यच्छ्यामको[६] भवत्येता वै प्रत्यक्षतमाः सोमस्यौषधयो यच्छ्यामाकास्तस्माच्छ्यामाको[७] भवति ॥ ४ ॥

अथ बृहस्पतये वाचे नैवारं चरुं निर्वपति बृहस्पतिर्वै वाच ईष्टे तमेवैतत्प्रीणाति स एनं प्रीतो वाचे सुवति स यन्नैवारो भवति ब्रह्म वै बृहस्पतिरेते वै ब्रह्मणा पच्यन्ते यन्नीवारास्तस्मान्नैवारो भवति ॥ ५ ॥

१. See notes
२. See notes
३. See notes
४. सुवत्क्षिप्रं as ammended by Ca, see notes
५. भ्योऽरिष्टिं Ca
६. यच्छ्यामको TE
७. यच्छ्यामाका

BRAHMAṆA III

1. He proceeds with offering the *vapā* of the animal meant for Agni and Soma. After that he prepares the *puroḍāśa* for Agni and Soma. Following that, he prepares the oblations which the gods appreciate (approve).

2. He prepares a *puroḍāśa* with fast-grown rice for Savitṛ, the true impeller, in eight potsherds or in twelve potsherds. Savitṛ is the prompter of the gods. This pleases him. Thus pleased, he (Savitṛ) prompts. Prompted by him, he produces. Why it is made of fast growing rice is (he thinks) 'Let me produce quickly'.

3. Then he prepares *puroḍāśa* with quick-grown rice for Agni, the lord of the *homa* (Gṛhapati) in eight-potsherds. Agni is indeed the lord of the house. He rules over the *Gārhapatya. Gārhapatya* means prosperity. As much, as much he rules over, he is that (much prosperous). He who rules over *Gārhapatya* is the lord of the house. This pleases him. Thus pleased, he quickens him (to achieve) prosperity and lordship of the house. It makes him reach (the status of) lord of the house. As to why it is made of quick-growing rice is (he thinks) "Let me be quickly prompted to reach the lordship of the house; let it make me achieve the lordship of house quickly". Therefore it is of the quick-growing rice.

4. Then he makes a *caru* with *śyāmāka* (maze) for Soma, the lord of the trees. There are two types of wheels made of trees; those for carts and those for chariots. This (*caru*) confers perfection to both the types (of wheels made of trees). Him, this pleases.Thus pleased, he (Soma) quickens him to gain plants and trees. As to why it (*caru*) is made of *Śyāmāka—Śyāmāka* among plants, are most manifestly Soma's own. Hence it is made of maze.

5. He prepares a *caru* of wild rice to Bṛhaspati, the *vāk* (speech). Bṛhaspati indeed, holds sway over speech. Him, this one pleases. Pleased thus, he (Bṛhaspati) quickens him for speech. As to why it is of wild rice—Brahman is Bṛhaspati and these wild rice are cultivated (cooked) by brahmins. Hence it is made of wild rice.

अथेन्द्राय[८] ज्येष्ठाय हायनानामेकादशकपालं पुरोळाशं निर्वपतीन्द्रो वै ज्येष्ठस्य[९] ज्यैष्ठ्यस्येष्टे तद्य एव ज्येष्ठो यो ज्यैष्ठ्यस्येष्टे तमेवैतत्प्रीणाति स एनं प्रीतः श्रियै ज्यैष्ठ्याय सुवति ज्यैष्ठ्यं प्रापयति स यद्धायनानां भवत्यतिष्ठा वा इन्द्रो देवतानामतिष्ठौषधीनाꣳ[१०] हायनास्तस्माद्धायनानां भवति ॥ ६ ॥

अथ रुद्राय पशुपतये रौद्रं गावेधुकं चरुं निर्वपति रुद्रो वै पशुपतिस्स पशूनामीष्टे तमेवैतत्प्रीणाति स एनं प्रीतः पशुभ्यः सुवति स यद्गावेधुको भवति वास्तव्यो हि स देवो वास्तव्या हि गवेधुकाः ॥ ७ ॥

अथ मित्राय सत्यायाम्बानां[११] चरुं निर्वपति ब्रह्म वै मित्रः सत्यस्तमेवैतत्प्रीणाति स एनं प्रीतो ब्रह्मणे सुवति स यदाम्बानां भवति वरुण्या वा एता ओषधयो याः कृष्टाज्जाता अथैते मैत्रा यदाम्बास्तस्मादाम्बानां भवति ॥ ८ ॥

अथ वरुणाय धर्मपतये वारुणं यवमयं चरुं निर्वपति वरुणो वै धर्मपतिस्स धर्मस्येष्टे श्रीरु वै धार्मपत्यं यो हि श्रेष्ठस्तं धर्म[१२] उपयन्ति तद्य एव धर्मपतिर्यो धर्मस्येष्टे तमेवैतत्प्रीणाति स एनं प्रीतः श्रिये धार्मपत्याय सुवति धार्मपत्यं प्रापयति स यद्यवमयो भवति वरुण्या हि यवाः ॥ ९ ॥

तानि नानैव गृह्णाति नानावघ्नन्ति नाना पिꣳषन्ति नाना धान्यानि हि भवन्ति होता[१३] एवान्वाह होता यजति सर्वाण्युपाꣳशु तदिष्टा देवता भवत्यनिष्टः स्विष्टकृत् ॥ १० ॥

अथैनं दक्षिणं पाणिमभिपद्य वाचयति सविता त्वा प्रसवानाꣳ सुवतामग्निर्गृहपतीनाꣳ सोमो वनस्पतीनाम् । बृहस्पतिर्वाच इन्द्रो ज्यैष्ठ्याय रुद्रः पशूनां मित्रस्सत्याय वरुणो धर्मपतीनाम् ॥ ११ ॥

इमं देवा असपत्नꣳ सुवध्वमितीमं देवा अभ्रातृव्यꣳ सुवध्वमित्येवैतदाह महते क्षत्राय महते ज्यैष्ठ्यायेति नात्र तिरोहितमिवास्तीमममुममुष्य पुत्रममुष्याः पुत्रमिति यतश्चैव

८. अथैन्द्राय found in Mss
९. ज्येष्ठःस Ca, see notes
१०. अतिष्ठा ओषधीना Ca, see notes
११. See notes
१२. See notes
१३. होतो Ca

6. Then he prepares for Indra, the most excellent, a *puroḍāśa* made of red-rice in eleven potsherds. Indra is indeed the supreme (excellent) and he rules over excellence. This pleases him who is supreme and who rules over excellence. Thus pleased, he (Indra) quickens him to prosperity and excellence. He makes him (Yajamāna) attain supremacy. As to why it is made of red-rice—for, Indra excels among gods and red-rice excels other plants. So it is made of red-rice.

7. He then prepares a *caru* made of *Gavedhuka* seeds to Rudra, the lord of the beasts. Rudra is the lord of the beasts. He rules over the animals. Him, this pleases. Thus pleased, he (Rudra) quickens him to (have) animals. Now, why it is of *Gavedhuka* (seeds) is because *Gavedhuka* is a subsidiary (peripheral) crop and that god (Rudra) is (also a partaker) of remnants (in sacrifice).

8. He then prepares a *caru* made of *Ambā* seeds to Mitra, the true. Mitra, the true, forsooth, is Brahman. This pleases him. Thus pleased he (Mitra, the true) quickens him to (win over) Brahman. This (*caru*) is of *Ambā* seeds. These (other plants) are produced by ploughing etc. whereas these *Ambās* belong to Mitra (which grow without violence to the earth). So this *caru* is of *Ambā* seeds.

9. He then prepares a *caru* made of barley to Varuṇa, the lord of the law (*Dharmapati*). Varuṇa is indeed the lord of the law. He rules over law. Lordship of law means prosperity. He who is supreme, to him (people) go for justice (legal counsel). Hence he who rules over law is the lord of the law. This (*caru*) pleases him. Thus pleased, he (Varuṇa) quickens him for (attainment of) lordship over law. He makes him (Yajamāna) achieve the lordship of law. As to why it is made of barley is because barley belongs to Varuṇa.

10. These (grains) he collects separately, pounds them separately and pulvarises them separately because they are different types of grains. The Hotṛ follows with the chant and the Hotṛ makes the offering—all in a low voice. The offering is made to the deity and the Sviṣṭakṛt of that (oblation) remains yet unoffered.

11. Thereupon, taking hold of him (Yajamāna) by the right hand, Adhvaryu says—"May Savitṛ quicken you for consecration; may Agni (quicken you) to (be the lord of) the house holders; may Bṛhaspati (quicken you) to (be the lord of) speech; may Indra (quicken you) for supremacy; may Rudra (quicken you) to (be the lord of) the cattle; may Mitra (quicken you) to truth; may Varuṇa (quicken you) to (be the lord of) law.

12. (He says) "May ye gods make this one (Yajamāna) consecrated without any rival (to his authority)". Thereby he means "O gods! let this one (Yajamāna) be consecrated without (being challenged by a foe)". "For great kingship, for great supremacy"—there is nothing unintelligible about this. "Him the son of such and

संभवति यतश्च जायते तत एवैनमेतत्सुवत्यस्यै विश इति यस्या विशो भवत्येष वः कुरवो राजेति यदि कौरव्य एष वः पञ्चाला राजेति यदि पाञ्चालः सोमोऽस्माकं ब्राह्मणानाꣳ राजेति तदस्मा इदꣳ सर्वमाद्यं करोति ब्राह्मणमेवापोद्धरति तस्माद्ब्राह्मणो नाद्यस्सोमराजा हि सः ॥ १२ ॥

ता वा एतास्सर्वा द्विनामानो देवता भवन्ति द्वन्द्वं वै वीर्यं यदा हि द्वितीयमुपयुतेऽथ वीर्यवत्तरो भवति सुवीर्या[१४] एवमिति वीर्यवत्यो देवतास्सुवतामित्येता उ वै देवतास्सवस्येशते या एतत्प्रीणाति या[१५] एनं प्रीतास्सुवते स यदेनमेता देवतास्सुवत एताभिः प्रसूतस्सूयते तस्माद्देवस्य इत्याख्यायन्त एष हास्य पूर्वाभिषेकस्तदेनमेताभिः प्रसूतꣳ श्वोभूतेऽभि-षिञ्चन्ति[१६] ॥ १३ ॥

अथाहाग्नये स्विष्टकृतेऽनुब्रूहीत्याग्निꣳ स्विष्टकृतं यजेति वषट्कृते जुहोति स यदुभे आहुती अन्तरेणैतत्कर्म क्रियत एष वाव प्रजापतिर्यज्ञो य एष तायत एतस्यैवैनमेतत्प्रजा-पतेर्यज्ञस्य मध्यत आदधाति मध्यतोऽभिषिञ्चत्यथेळामुपहूय मार्जयन्ते ॥ १४ ॥ इति तृतीयं ब्राह्मणम् ॥

चतुर्थं ब्राह्मणम्

तं वै माध्यन्दिने सवनेऽभिषिञ्चन्ति स यदेनं माध्यन्दिने सवनेऽभिषिञ्चत्येष वाव प्रजापतिर्यज्ञो य एष तायत एतस्यैवैनमेतत्प्रजापतेर्यज्ञस्य मध्यत आदधाति मध्यतो-ऽभिषिञ्चन्ति तस्मादेनं माध्यन्दिने सवनेऽभिषिञ्चन्ति ॥ १ ॥

अगृहीते माहेन्द्रे ग्रह एष वा इन्द्रस्य निष्केवल्यो ग्रहो यन्माहेन्द्रोऽप्यस्यैतं निष्केवल्यमेव स्तोत्रं निष्केवल्यꣳ शस्त्रं द्वयेन वा एष इन्द्रो यच्च क्षत्रियो यच्च यजमानस्य एवैनं तदायतनेऽभिषिञ्चति तस्मादगृहीते माहेन्द्रे ग्रहे ॥ २ ॥

१४. सुवीर्या TE
१५. ता Ca
१६. ऽभिषिञ्चति Ca

such (man), the son of such and such (woman)" (he says) —for he is consecrated from where he originates and from whomsoever he is born. "For such and such people" (he says) to mean the people of whichever country (he is anointed). "If they are *Kauravyas,* this person is yours (king). If *Pāñcālas,* he is (king) for you, *pāñcālas.* Soma is the king of us (Brāhmaṇas)". Thereby he makes these (*Kauravyas, Pañcālas* etc.) food for him (subjects of that king). Only the Brāhmaṇa, he excludes (does not make his subject). Therefore the Brāhmaṇa is not food (for him). (Brāhmaṇa is not subject to his suzerainty) because he has Soma as his king.

13. All these deities are double-named, for, company means strengths. As when one (person) is associated with a second (partner) he becomes stronger. "May the strengthened deities (quicken) this (Yajamāna)". So that the strengthened deities (with their double names) may quicken him (for consecration). These are the deities whom this *caru* propitiates, and who are capable of quickening. They being propitiated quicken him. Since these deities quicken him, he thus impelled, gets consecrated. Therefore they are called *Devasya* (quickening deities). This of course is his preliminary anointing. Him, who is thus quickened by these (deities) he (the Adhvaryu) anoints (bathes) on the following day.

14. He then says "Pronounce the invitatory chant to Agni, *Sviṣṭakṛt*". "Offer oblation to Agni, *Sviṣṭakṛt*" and when *Vaṣṭakāra* is uttered, he makes the offering. As to why he performs this rite in between the two offerings is this—verily Prajāpati is that sacrifice which is here performed. From the middle of this Prajāpati, sacrifice, he (the Yajamāna) is taken and in the middle (of it) he anoints him. Then after calling for *Iḍā,* they wash. (Third Brāhmaṇa Ends)

BRĀHMAṆA IV

1. He (the Adhvaryu) bathes (anoints) him at the midday *savana.* As to why he anoints him in the *savana* is this. This sacrifice which is performed is verily Prajāpati. From the middle of this Prajāpati, the sacrifice, he takes him and in the middle (of it) he anoints him. Therefore he anoints him in the midday *savana.*

2. (He anoints) when the *Māhendragraha* is not drawn. This *Māhendra* is indeed the exclusive *graha* (*soma* cup) of Indra. The *stotra* for it is exclusive; the *śastra* chant is exclusive. On two counts this one (the king) is Indra since he is a Kṣatriya and he is a Yajamāna. He is bathed in his own abode. Therefore when the *Māhendragraha* is not drawn (he anoints him).

अथाग्रेण मैत्रावरुणस्य धिष्ण्यं तदस्मै शार्दूलचर्मोपस्तृणाति सोमस्य त्विषिरसीति यत्र वा अद इन्द्रꣳ सोमोऽत्यपवत ततश्शार्दूलस्समभवत्तस्मादाह सोमस्य त्विषिरसीति ॥ ३ ॥

अथास्मै पार्थानि जुहोति स यदस्मै पार्थानि जुहोति पृथ्वी[1] ह वै वैन्यः प्रथमो मनुष्याणामभिषिषिचे सोऽकामयत सर्वमन्नाद्यमवरुन्धीयेति यच्च ग्राम्यं यच्चारण्यमिति तस्मा एतान्यजुहवुः स सर्वमन्नाद्यमवारुन्ध[2] यच्च ग्राम्यं यच्चारण्यमपि हास्यारण्याः पशवो हवामेयुरसावेहि राजा त्वा वक्ष्यत[3] इति तथा सर्वमन्नाद्यमवरुरोध एवꣳ ह वाव सर्वमन्नाद्यमवरुन्धे यच्च ग्राम्यं यच्चारण्यं यस्यैवं विदुष एतानि जुह्वति स यदेतानि पृथ्व्यै वैन्यायाजुहवुस्तस्मात्पार्थानि नाम ॥ ४ ॥

तानि वै द्वादश जुहोति द्वादश वै मासास्संवत्सरस्य तस्माद्द्वादश जुहोति षट् पुरस्तादभिषेकस्य जुहोति षळुपरिष्टादेष वाव प्रजापतिर्यज्ञो य एष तायत एतस्यै-वैनमेतत्प्रजापतेर्यज्ञस्य मध्यत आदधाति मध्यतोऽभिषिञ्चति तस्मात्षट् पुरस्तादभिषेकस्य जुहोति षळुपरिष्टात्तद्यानि पुरस्तादभिषेकस्य षड् जुहोति बृहस्पतिस्तेषामुत्तमोऽथ यान्युपरिष्टादभिषेकस्य षड् जुहोतीन्द्रस्तेषां प्रथमो ब्रह्म वै बृहस्पतिः क्षत्रमिन्द्रो ब्रह्मणा चैवैतत्क्षत्रेण चोभाभ्यामनन्तर्हिताभ्यां परिबृꣳहति तस्य नार्तिर्न ह्वला भवति ब्रह्मणा च क्षत्रेण चोभयतः परिगृहीतस्य ॥ ५ ॥

स जुहोत्यग्नये स्वाहेति तेजो वा अग्निस्तेजसैवैनं तदभिषिञ्चति सोमाय स्वाहेति क्षत्रं वै सोमः क्षत्रेणैवैनं तदभिषिञ्चति सवित्रे स्वाहेति सविता वै देवानां प्रसविता सवितृप्रसूत एवैनं तदभिषिञ्चति सरस्वत्यै स्वाहेति वाग्वै सरस्वती वाचैवैनं तदभिषिञ्चति पूष्णे स्वाहेति पशवो वै पूषा पशुभिरेवैनं तदभिषिञ्चति बृहस्पतये स्वाहेति ब्रह्म वै बृहस्पति-र्ब्रह्मणैवैनं तदभिषिञ्चत्येतानि पुरस्तादभिषेकस्य षड् जुहोत्यथाभिषिक्ते जुहोति ॥ ६ ॥

१. पृथिव्यै M, My, H, Ca
२. अवरुन्ध TE, अवरुन्ध्य V1
३. पक्ष्यत as ammended by Ca

3. He spread a tiger skin for him in front of the Maitrā-Varuṇa hearth (saying) "Thou art the brilliance of Soma". When the Soma flowed through Indra, thence he became a tiger. Therefore he says 'Thou art Soma's brilliance'.

4. He then offers the *Pārtha* oblations. Now Pṛthu Vainya was consecrated first among men. He desired that he might appropriate to himself all food; both cultivated and wild. Therefore he offered these (*Pārtha* oblations). Thereby he appropriated all food; both cultivated and wild. The wild animals too reached his sacrifice (when called thus) "Come hither so and so animal, the king would cook you". Thus he appropriated all food. In like manner, this one (Yajamāna) appropriates all food both cultivated and wild. On behalf of him (Yajamāna) who knows this, these (oblations) are offered which were offered in the case of Pṛthu Vainya. Therefore they are called *Pārthas.*

5. Those are twelve (*Pārtha* oblations) which he offers. For, there are twelve months for a year and hence twelve offerings are made. Six of them he offers before consecration and six afterwards. This sacrifice which is performed is verily Prajāpati. From the middle of this Prajāpati sacrifice, he takes him (Yajamāna). In the middle of it he anoints him. Therefore six he offers before the consecration and six after—wards. Of the six offerings he makes before anointing, the last one is (for) Bṛhaspati. Of the six he makes after the anointing, the first one of them is (for) Indra. Bṛhaspati is Brahman and Indra is Kṣatriya. Thus with Brahmanic (lustre) and Kṣatriya (vigour) uninterrupted (covered on both sides) he enriches him. For him (Yajamāna) so covered on either side by Brahman and Kṣatra, there is no suffering, no unsteadiness.

6. He offers (saying) "To Agni—*Svāhā*". Agni is glory and with glory he bathes him. "To Soma—*Svāhā*"—Kṣatra (grandeur) is Soma and with grandeur, he bathes him. "To Savitṛ-*Svāhā*". Savitṛ is the impeller of gods; impelled by Savitṛ, he thus consecrates him. "To Sarasvatī—*Svāhā*"—Sarasvati is forsooth, speech. He thus bathes him with speech. "To Pūṣan—*Svāhā*". Pūṣan is the cattle. Thus he bathes him with cattle. "To Bṛhaspati—*Svāhā*". Bṛhaspati is Brahmanic (lustre). He thus bathes him with Brahmanic lustre. These are the six offerings he makes before the anointing. Then he offers (after he) is anointed.

इन्द्राय स्वाहेतीन्द्रियं वै वीर्यमिन्द्र इन्द्रियेणैवैनं तद्वीर्येणाभिषिञ्चत्यꣳशाय स्वाहेति वीर्यं वा अꣳशो वीर्येणैवैनं तदभिषिञ्चति श्लोकाय स्वाहेति वीर्यं वै श्लोको वीर्येणैवैनं तदभिषिञ्चति घोषाय स्वाहेति वीर्यं वै घोषो वीर्येणैवैनं तदभिषिञ्चति भगाय स्वाहेति वीर्यं वै भगो वीर्येणैवैनं तदभिषिञ्चत्यर्यम्णे स्वाहेत्यस्यैवैनमेतत्सर्वस्यार्यमणं करोति सोऽस्य सर्वस्यार्यमा भवति तद्यान्येतान्युपरिष्टादभिषेकस्य षड् जुहोत्यादित्यनामानीत्येता-न्याख्यायन्तेऽथैतान्यभिषेचनीयानि पात्राण्युपनिहितानि भवन्ति ॥ ७ ॥

तत्पालाशं भवति तेन ब्राह्मणोऽभिषिञ्चति ब्रह्म वै पलाशो ब्रह्म वै ब्राह्मणस्तस्मात्पालाशेन ब्राह्मणोऽभिषिञ्चति ॥ ८ ॥

औदुम्बरेण स्व ऊर्ग्वै स्वं यावद्ध्यस्वं[४] भवति स हि तावदशनायति तस्मादौदुम्बरेण स्वः ॥ ९ ॥

नैय्यग्रोधपादेन मित्रियः[५] पद्भिर्वै न्यग्रोधः प्रतिष्ठितो मित्रेण वै क्षत्रं प्रतिष्ठितं तस्मान्नैय्यग्रोधपादेन मित्रियः ॥ १० ॥

अश्वत्थेन वैश्यो मारुतो वा अश्वत्थो यदश्वत्थे तिष्ठत इन्द्रो मरुत उपामन्त्रयत[६] तेन मारुतोऽश्वत्थो विशो वै मरुतोऽन्नमु वै विशस्तस्मादाश्वत्थेन वैश्यः ॥ ११ ॥

अथ सुषिरे इव हिरण्ये कृते भवतस्तौ पवित्रयोः प्रोते भवतो सोऽन्वेव पवित्रयोर्बन्धुता यैवासौ दर्शपूर्णमासयोरथ[७] यत्सुषिरे इव हिरण्ये प्रोते भवत आयुर्वा अमृतꣳ हिरण्य-मायुरेवैतदमृतमेतास्वभिषेचनीयास्वप्सु दधाति तस्माद्धिरण्ये प्रोते भवतः ॥ १२ ॥

स उत्पुनाति सवितुर्वः प्रसव उत्पुनाम्यच्छिद्रेण पवित्रेण सूर्यस्य रश्मिभिरिति सोऽसावेवैतस्य यजुषो बन्धुरनिभृष्टमसि[८] वाचो बन्धुस्तपोजा इत्यनाधृष्टा स्थ रक्षोभिर्नाधृष्टाभिरित्येवैतदाह यदाहानिभृष्टमसीति वाचो बन्धुरिति यावद्वै पुरुष आपो

४. यावद्ध Caland's, amendment, यावद्यस्वं TE, see notes
५. मित्र्य TE, मित्र्यः Ca
६. मन्त्रयते TE
७. पौर्ण V1, My, H
८. अनिभृष्टमसि इति वाचो V1, V2

7. "To Indra—*Svāhā*"—Indra means the vigour of the mighty Indra. He thus anoints him with the vigour of that mighty Indra. "To Aṁśu-*Svāhā*"—Aṁśu means prowess. He thus anoints him with prowess. "To the Śloka—*Svāhā*". Śloka means might. He thus anoints him with might. "To the Ghoṣa (noise)—*Svāhā*". Ghoṣa means strength. He thus anoints him with strength. "To Bhaga-*Svāhā*"—Bhaga means vigour. He thus anoints him with vigour. "To Aryaman—*Svāhā*"—he thereby makes this one (Yajamāna) a friend of everything here. He thus becomes the friend of all. These are the six (offerings) after the consecration. These are said to be the names of Ādityas. Then these vessels meant for consecration get deposited (before the hearth of Maitrā-Varuṇa).

8. There is a vessel made of *Palāśa* wood. With that the Brahmin anoints him. For, *Palāśa* is Brahman and the Brahmin is Brahman. Therefore with the *Palāśa* (vessel), the Brahmin consecrates.

9. One of his own (kinsmen) anoints him with the *Udumbara* vessel. *Udumbara* means sustenance. As long as one has sustenance, till then he is not hungry. So with the *Udumbara* vessel.

10. A friend (anoints) with that (vessel) made of the bottom (stem) of *Nyagrodha* tree. The *Nyagrodha* is supported by its stems. The Kṣatra is well-supported by a friend (by an ally). Therefore a friend (anoints) with that (vessel) made of the bottom (stem) of *Nyagrodha* tree.

11. With that (vessel) made of *Aśvattha* wood, a Vaiśya (peasant) (anoints him). *Aśvattha* belongs to the Maruts; because Indra addressed the Maruts while they were seated on an *Aśvattha* tree. Therefore *Aśvattha* belongs to the Maruts. *Viś* (peasantry) is food. Therefore Vaiśya (peasant) with an *Aśvattha* (vessel).

12. There are two pieces of gold with holes made in them. Two *Pavitras* (strainers) are inserted into those (holes). The significance of these *Pavitras* is the same as told in (the context of) *Darśapūrṇamāsa* (sacrifice). As to why the two pieces of gold with holes are tugged to them (*Pavitras*)—the immortal gold (stands) for longevity of life. Thereby he infuses immortal life into these waters that are (kept) for anointing. Therefore they (strainers) are inserted into gold pieces.

13. He purifies (saying) "With the impulse of Savitṛ, I purify you with a flawless purifier with the rays of the Sun". The significance of this is same as before. "Not overcome by anybody, thou art; the friend of speech, born of heat" (he says). He means 'You are not challenged by the terrible Rakṣasas'. When he says "Not overcome by anybody, thou art". "The friend of speech",—as long as there is water

भवन्ति तावद्वै वाचा वदति तस्मादाह वाचो बन्धुरिति तपोजा इत्यग्नेर्वै धूमो जायते धूमादभ्रमभ्राद्वृष्टिरग्निरु वै तपस्तस्मादाह तपोजा इति सोमस्य दात्रमसीति यदा वा अद्भिस्सोमꣳ राजानमुपसृजन्त्यथ वै सोऽलमाहुतयेऽभवदलं भक्षाय तस्मादाह सोमस्य दात्रमसीति स्वाहा राजस्व इति तदेना एतेन स्वाहाकारेण पुनाति ॥ १३ ॥

अथैतेष्वभिषेचनीयेषु पात्रेषु व्यानयति सधमादो द्युम्निनीराप एता इत्यनतिमानिन्य इत्येवैतदाह यदाह सधमाद इति द्युम्निनीरिति वीर्यवत इत्येवैतदाहानाधृष्टा अपस्यो वसाना इत्यनाधृष्टा रक्षो-भिर्नाष्ट्राभिरित्येवैतदाह पस्त्यासु चक्रे वरुणस्सधस्थमिति क्षत्रं वै वरुणो विशः पस्त्या विक्षु चक्रे वरुणः प्रतिष्ठामित्येवैतदाहापाꣳ शिशुर्मातृतमास्वन्तरित्यपाꣳ ह्येष शिशुर्भवति यो राजसूयेन यजते तस्मादाहापाꣳ शिशुर्मातृतमास्वन्तरिति ॥ १४ ॥

अथैनमेतानि वासाꣳसि परिधापयति तत्तार्यमिति[९] वासो भवति तस्मिन्त्सर्वाणि यज्ञरूपाणि निष्यूतानि भवन्ति तदेनं परिधापयति क्षत्रस्योल्बमसीति क्षत्रस्य वा एतदुल्बꣳ स यदेव क्षत्रस्योल्बं तत एवैनमेतज्जनयति ॥ १५ ॥

अथ पाण्ड्वं क्षत्रस्य जराय्वसीति क्षत्रस्य वा एतज्जरायु स यदेव क्षत्रस्य जरायु तत एवैनमेतज्जनयति ॥ १६ ॥

अथ सꣳहृत्य पुरस्तादुष्णीषमवगूहति क्षत्रस्य नाभिरसीति क्षत्रस्य वा एषा नाभिस्स यैव क्षत्रस्य नाभिस्तत एवैनमेतज्जनयति ॥ १७ ॥

तद्धैके समन्तं परिवेष्टयन्ति तदु तथा न कुर्यात्पुरस्तादेवावगूहेत्पुरस्ताद्धीयं नाभिरथाधिवासं क्षत्रस्य योनिरसीति क्षत्रस्य वा एषा योनिस्सा यैव क्षत्रस्य योनिस्तत एवैनमेतज्जनयति स यदेनमेतानि वासाꣳसि परिधापयति जनयत्येवैनं तज्जातमेनम-भिषिञ्चामेति ॥ १८ ॥

तद्धैके परिधाप्यैव पुनर्निधायाथ दीक्षितवसनं परिधापयन्ति तदु तथा न कुर्यादङ्गानि वा अस्यैतानि जन्वोऽङ्गैर्हैनꣳ सजन्वा व्यर्धयति तस्मादत एवैकतमं वसीत[१०] तथा हैनमङ्गैर्जन्वा न व्यर्धयति वरुण्यमु वै दीक्षितवसनं तथो वरुण्याद्दीक्षितवसनात्प्रमुच्यते

९. तत्तार्प्यमिति Ca, see notes
१०. See notes

in (the body of) man, till then he speaks with speech. Therefore he says "Friend of speech". "Born of heat"—the smoke comes out of fire and from smoke comes the cloud. From the cloud comes rain. *Tāpa* (heat) means Agni. Therefore he says "Born of heat". (He says) "(Thou art) the giver of Soma"—when they soak king Soma (plant) with waters (and produce *soma* juice) then only he (Soma) becomes fit for oblation, fit for drinking. Therefore he says (thou art) the giver of Soma. (He says) "*Svāhā*—spiriters of kings"—for, these waters he purifies by uttering *Svāhā*".

14. He then distributes them over the consecrating vessels (saying) "These glorious waters are mutually respecting ones". He means that they are not over-bearing when he says "These waters are mutually respecting ones". He means that they are not over-bearing when he says "These waters are mutually respecting ones". (By saying) "Glorious" he only says "Powerful ones". (He says) "Unchallenged, eager (to participate in *Rājasūya*) and thou which envelop (the earth)". By "Unchallanged" he means 'unchallenged by terrible Rākṣasas'. (He says) "Whom Varuṇa caused to remain united in the inside of the houses". Varuṇa is Kṣatra and the houses are peasants (Viś) and Varuṇa established these waters in the peasantry". This is what he says. "The child of waters, inside the best of mothers". This one who performs *Rājasūya* happens to be the child of waters and hence he says "The child of waters, inside the best of mothers".

15. Then he makes him wear these garments. There is that one called *Tārpya* (a garment soaked in ghee). In that all sacrificial figures (like *Camasā, Adhiṣavaṇa*, etc.) are sewn. He makes him wear this (saying) "Thou art the *Ulba* (membrane surrounding the embryo) of Kṣatra (martial power)". This garment is indeed, the *Ulba* of Kṣatra. That is why he causes him to be born out of it.

16. Then (he makes him wear) a white shawl (saying) "Thou art the *Jarāyu* (outer foetal membrane) of Kṣatra". This is indeed the *Jarāyu* of martial power. From that he causes him to be born.

17. Then he causes to wear a turban with its edges hanging over the chest and tucked together and concealed (at the navel) (saying) "Thou art the navel of Kṣatra". It is indeed the navel of martial power. From that which is the navel of Kṣatra, he causes him to be born.

18. Some of them wind it around (the navel). That is not to be done so. It should be (with its edges) concealed only in the front, because the navel is in the front side. He then (puts on him) the mantle (*adhivāsa*) (saying) "Thou art the womb of Kṣatra". This (mantle) is indeed the womb of martial power. From that which is the womb of Kṣatra, he causes him to be born. By making him wear these garments, he causes him to be born (thinking) 'I shall consecrate the one who is thus born'.

19. Some of them, having made him wear (these garments) take them off and again make him wear the garment of initiation. That is not to be done so. These are his limbs by birth (born with him). They (by doing as above) deprive him of his limbs with which he is born. Therefore he should wear one of those (garments). In

स यत्रावभृथमभ्यवैति तदेतत्प्रतिवेशं पार्श्वतोऽन्वभ्यवहरन्ति तदु सलोम क्रियते-ऽथात एवैकतमं वसानः पुनरुदैति तान्यनुबन्ध्यायां वा वशायां ददात्युदवसानीयायां वेष्टौ ॥ १९ ॥

अथास्मै धनुरुज्यं करोतीन्द्रस्य वार्त्रघ्नमसीति वार्त्रघ्नं वा एतद्यद्धनुर्द्वयेन वा एष इन्द्रो यच्च क्षत्रियो यच्च यजमानस्तस्मादाहेन्द्रस्य वार्त्रघ्नमसीति त्वयायं वृत्रं वध्यादिति त्वयायं द्विषन्तं भ्रातृव्यꣳ हन्त्वित्येवैतदाह यदाह त्वयायं वृत्रं वध्यादिति ॥ २० ॥

अथ बाहू विमार्ष्टि मित्रस्यासि वरुणस्यासीति बाह्वोर्वै धनुर्बाहुभ्यां वै मैत्रावरुणो राजन्यस्तस्मादाह मित्रस्यासि वरुणस्यासीति ॥ २१ ॥

अथास्मा इषूस्तिस्रः प्रयच्छति तिस्रो ह वा इषव इदं नु यया समर्पणेन पराभिनत्ति सैका सेयं पृथिवी सैषा रुजा नामाथ यया विद्धः शिश्यानो जीवति वा म्रियते वा सा द्वितीया तदिदमन्तरिक्षꣳ सैषा दृबा[११] नामाथ यया प्रैव राध्नोति[१२] सा तृतीया सासौ द्यौः सैषा क्षपा[१३] नामैता हि वै तिस्र इषवस्तस्मादस्मा इषूस्तिस्रः प्रयच्छति स यदस्मा इषुधनुः प्रयच्छति धनुर्वै राजन्यस्य वीर्यं धनुषा हि राजन्यो वीर्यं करोति जात एवास्मिन्नेतद्वीर्यं दधाति सवीर्यमेनमिति वीर्यवन्तमभिषिञ्चामेति ॥ २२ ॥

अथैनमभिमृशति पातैनं प्राञ्चं पातैनं प्रत्यञ्चं पातैनं तिर्यञ्चं दिग्भ्यः पातेति सर्वाभ्य एवास्मा एतद्दिग्भ्योऽशरव्यं करोति तस्मै सर्वाभ्यो दिग्भ्योऽशरव्यं भवति ॥ २३ ॥

अथैनमाविदो वाच्यत्याविर्मर्या इत्यनिरुक्तमनिरुक्तो वै प्रजापतिस्तदेनं प्रजापतय आवेदयति सोऽस्मा एतꣳसवमनुमन्यते तेनानुमतस्सूयते ॥ २४ ॥

आवित्तो अग्निर्गृहपतिरिति ब्रह्म वा अग्निस्तदेनं ब्रह्मण आवेदयति सोऽस्मा एतꣳ सवमनुमन्यते तेनानुमतस्सूयते ॥ २५ ॥

आवित्त इन्द्रो वृद्धश्रवा इति क्षत्रं वा इन्द्रस्तदेनं क्षत्रायावेदयति सोऽस्मा एतꣳ सवमनुमन्यते तेनानुमतस्सूयते ॥ २६ ॥

११. द्रुबा Ca
१२. ययापैव Ca, MD, see notes
१३. क्षुपा Ca, क्षुमा MD

doing so he does not separate him from the limbs he has from birth. The initiation garment belongs to Varuṇa. Thus he saves him from the Vāruṇic garment of initiation. When he gets down (the water) for final ablution (*avabhṛta*), this (garment of initiation) they carry along by his side. That is disposed off in the prescribed way (as in *Soma* sacrifice where the garment of initiation is to be thrown in the water at the time of *Avabhṛta*). Then he emerges out (of the ablution) wearing one of those garments. That he gives away (as gift) at the offering by *Anbandhya vasā* or at the *Udavasanīya Iṣṭi.*

20. He then draws up the string on the bow for him (saying) "Thou art Indra's Vṛtra-killer". For, this bow is indeed the killer of Vṛtra. He (the king) is Indra on two counts; because he is a Kṣatriya and he is the Yajamāna. Therefore he says "Thou art Indra's Vṛtra-killer", "Let this one kill Vṛtra with you". He means "By you, let this one (Yajamāna) kill his hateful enemy", by saying 'Let this one kill Vṛtra with you".

21. Then he strokes his (king's) arms (saying) "Thou art of Mitra; thou art of Varuṇa". The bow belongs to the arms. It is by his arms, a Kṣatriya belongs to Mitra and Varuṇa. Therefore he says 'Thou art of Mitra, thou art of Varuṇa.'

22. Then he gives him (the king) three arrows. They are three arrows of which that first one, by discharging which, he pierces (the enemy), that one is the earth. That is called *Rujā.* That (second) one by discharging which (the person hit) falls down, not sure whether alive or dead, that is the second and this one is the air. It is called *Dṛubā.* That (third) one by discharging which (the king) does kill (the enemy) that is the third one. That is the yonder sky. It is called *Kṣupā.* These are the three arrows. Therefore he gives these three to him. As to why he gives him the bow with arrows—the bow is the might of Kṣatriya. It is with the bow, a Kṣatriya shows his might. This might he (Adhvaryu) invests in him as (soon as) he is born (thinking) 'Him invested with might (let me consecrate)'.

23. He touches (each of) the arrows (saying) "Protect this one (king) in front; protect him behind; protect him from the sides; protect him from all quarters". Thus he makes him safe from arrows on all the quarters. He becomes unassailable from all quarters.

24. Then he makes him (the king) chant (seven) *mantras* (having the word) *avid.* "In sight ye mortals". This is a mysterious chant for, Prajāpati is mysterious. So he thus commends him to Prajāpati. He (Prajāpati) approves this, his consecration. Approved by him, he is consecrated.

25. "Present is Agni, the lord of the house". Agni is indeed Brahman. He thus commends him to the priesthood and it approves of his consecration. Approved by him he is consecrated.

26. "Present is Indra, possessed of great fame". Indra is indeed Kṣatra. He thus commends him to the martial class and the Kṣatra class approves of his consecration. Approved by it, he is consecrated.

आवित्तः पूषा विश्ववेदा इति पशवो वै पूषा तदेनं पशुभ्य आवेदयति तेऽस्मा एतꣳ सवमनुमन्यन्ते तैरनुमतस्सूयते ॥ २७ ॥

आवित्तौ मित्रावरुणौ धृतव्रताविति प्राणोदानौ वै मित्रावरुणौ तदेनं प्राणोदानाभ्यामावेदयति तावस्मा एतꣳ सवमनुमन्येते ताभ्यामनुमतस्सूयते ॥ २८ ॥

आवित्ते द्यावापृथिवी विश्वशम्भू इति तदेनमाभ्यां द्यावापृथिवीभ्यामावेदयति ययोरिदꣳ सर्वमधि ते अस्मा एतꣳ सवमनुमन्येते ताभ्यामनुमतस्सूयते ॥ २९ ॥

आवित्तादितिरुरुशर्मेतीयं वा अदितिस्तदेनमस्यै पृथिव्या आवेदयति सास्मा एतꣳ सवमनुमन्यते तयानुमतस्सूयते स यदेनमेताभ्यो देवताभ्य आवेदयत्येताभिरनुमतस्सूयते तस्मादाविदो नाम तस्माद्ध्वैनमाविदो वाचयति ॥ ३० ॥ इति चतुर्थं ब्राह्मणम् ॥

॥ इति द्वितीयोऽध्यायः ॥

28. "Present are Mitra and Varuṇa, the upholders of holy practice". Mitra and Varuṇa are *prāṇa* (out-breathing) and *udāna* (in-breathing). He commends him to *prāṇa* and *udāna.* They approve of his consecration. Approved by them he is consecrated.

29. "Present are the Heaven and Earth, the all-propitious". He thus commends him to Heaven and Earth on whom all these rest. They approve of this consecration. Approved by them he is consecrated.

30. "Present is Aditi, of Supreme Happiness". Aditi is indeed this earth. He thus commends him to this Earth. She approves of his consecration. Approved by her, he is consecrated. Since he commends him to these deities and approved by these deities, he is consecrated. These (*mantras*) are called *Avids.* Therefore he makes him recite the *Avid* chants. (Fourth Brāhmaṇa Ends)

(Chapter Two Ends)

तृतीयोऽध्यायः

प्रथमं ब्राह्मणम्

स वै केशवस्य पुरुषस्य लोहायसमास्य आविद्यत्यवेष्टा दन्दशूका इति सर्वान्वा एष दन्दशूकानतिमुच्यते सर्वान्वधान्त्सर्वान्मृत्यून्यो राजसूयेन यजते तद्य एव दन्दशूका योऽन्यो मृत्युर्यो वधस्तमेवैनमेतदतिनयति तस्य नान्यान्तरेणार्तिर्न ह्वला भवति स जरामृत्युरेव भवति ॥ १ ॥

स यत्केशवस्य पुरुषस्य न वा एष स्त्री न पुमान्यत्केशवो नो वा एते क्रिमयो नाक्रिमयो यद्दन्दशूकाः स यल्लोहायसँल्लोहिता इव हि दन्दशूकाः ॥ २ ॥

अथैनं दिशः समारोहयति प्राचीमारोह गायत्री त्वावतु । रथन्तरꣳ साम त्रिवृत्स्तोमो वसन्त ऋतुर्ब्रह्म द्रविणम् ॥ ३ ॥

दक्षिणामारोह त्रिष्टुस्त्वावतु बृहत्साम पञ्चदश स्तोमो ग्रीष्म ऋतुः क्षत्रं द्रविणम् ॥ ४ ॥

प्रतीचीमारोह जगती त्वावतु वैरूपꣳ साम सप्तदश स्तोमो वर्षा ऋतुर्विड्-द्रविणम् ॥ ५ ॥

उदीचीमारोहानुष्टुप्त्वावतु वैराजꣳ सामैकविꣳश स्तोमश्शरदृतुः फलं द्रविणम् ॥ ६ ॥

ऊर्ध्वामारोह पङ्क्तिस्त्वावतु शाक्वररैवते सामनी त्रिणवत्रयस्त्रिꣳशौ स्तोमौ हेमन्तशिशिरा ऋतू वर्चो द्रविणमिति ॥ ७ ॥

स यदेनमेवं दिशस्समारोहयति यदृतून्यत्स्तोमान्यच्छन्दाꣳसि यत्सामान्यृतूनां वा एतत्सवंत्सरस्य रूपमृतूनेवैनमेतत्संवत्सरꣳ समारोहयति स ऋतून्त्संवत्सरꣳ समारुह्य सर्वमिदमुपर्युपरि भवति नास्मात्किञ्चन वरं भवत्यर्वागेवास्मादन्यत्सर्वं भवति ॥ ८ ॥

Chapter Three

BRĀHMAṆA I

1. He then thrusts a piece of copper-plated (red) iron into the mouth of a long-haired person (saying) "Removed are the *dandaśūkas* (mordacious)". He who performs *Rājasūya* gets rid of all crawling creatures, all types of killings and all types of deaths. By (mentioning) mordacious, he is saved from other (causes of) death and killings. For him there is no danger or fear from anything in between. He has old age alone as death.

2. Why he (puts into the mouth of) a long-haired person—*Keśava* is neither a female nor a male. These reptiles (*dandaśūkas*) are neither worms nor non-worms. Why the red iron piece is because these snakes are red in colour.

3. He then makes him ascend the regions (saying) "Ascend thou the east, let Gāyatrī (among the metres) protect you, *Rathantara* (among *sāmans*); *Trvṛt* (among *stomas*); the spring (among seasons) and may the Brāhmaṇa (priesthood) protect your wealth".

4. "Ascend thou the South, let Triṣṭubh (among metres) protect you; *Bṛhat sāman* (among *sāmans*), *Pañcadaśa stoma* (among *stomas*); the summer (among seasons) and may the Kṣatra (martial class) protect your wealth".

5. "Ascend thou the West, let Jagatī (among metres) protect you; *Vairūpa sāman* (among *sāmans*); *Saptadaśastoma* (among *stomas*) and the rainy season (among seasons), may the Vit (peasantry) protect your wealth".

6. "Ascend thou the North, let Anuṣṭhubh (among metres) protect you; *Vairājā sāman* (among *sāmans*); *Ekaviṁśa stoma* (among *stomas*); the autumn (among seasons) and may the fruits protect your wealth".

7. "Ascend thou the upper region, let Paṅkti metre protect you (among metres); *Śākvara* and *Raivata Śāmans* (among *sāmans*), *Triṇava* and *Trayastriṁśa stomas* (among *stomas*) and the winter and dewy season (among seasons), may spiritual lustre protect thy wealth".

8. Why he thus makes him ascend the regions, why these seasons, why these *stomas*, why metres and why those *sāmans*? The form of the year is that of the seasons. He thereby makes him (the Yajamāna) ascend those seasons which are the year. Having ascended these seasons, namely the year, he becomes up above all these. Nothing remains higher than him. All other things remain below him.

अथ जघनेन शार्दूलचर्म सीसं निहितं भवति तत्प्रत्यस्यति प्रत्यस्तं नमुचेः शिर इति नमुचिर्ह वै नामासुर आस तꣳ हेन्द्रो निविव्याध तस्य निविद्ध[1] पदा शिरोऽभितष्ठौ स यच्छिरसोदबाधत स एष उच्छ्वङ्कु इव पदस्तत्प्रचिच्छेद तद्ध स्म देवाननु भाषमाणं चरति क्वैष्यथ न मे मोक्ष्यध्व इति ततो ह देवा एतं वज्रं ददृशुर्यत्सीसं तेन तदपजघ्नुस्तस्मादेतच्छृतजवं यत्सीसꣳ हिरण्यरूपꣳ सदनर्घं मृदु निर्वीर्यꣳ शृतजवꣳ[2] ह्येतत्तथो वा एष एतेन वज्रेण नाष्ट्रा रक्षाꣳस्यपहन्ति विजितेऽभयेऽनाष्ट्रे सूया इति ॥ ९ ॥

अथ शार्दूलचर्मारोहति सोमस्य त्विषिरसि तवेव मे त्विषिर्भूयादिति शार्दूलत्विषिमेवास्मिन्नेतद्दधाति ॥ १० ॥

अथाधस्तात्पदो रुक्ममुपोहति मृत्योः पाहीति ते येऽस्यां पृथिव्यां मृत्यवस्तेभ्य एवैनमेतदन्तर्दधाति ॥ ११ ॥

अथ शतवितृण्णं वा रुक्ममाहरन्ति नववितृण्णं वा स यद्यह[3] शतवितृण्णो भवति शतायुर्वा अयं पुरुषश्शतवीर्यश्शततेजास्तस्मान्नु शतवितृण्णो यद्यु नववितृण्णो नव वा इमे पुरुषे प्राणास्तस्मान्नववितृण्णः ॥ १२ ॥

तमधि निदधात्योजोऽसि सहोस्यमृतमसीत्योजो ह्येतत्सहो ह्येतदमृतꣳ ह्येतत्स यदुभयतो रुक्मौ करोत्यायुर्वा अमृतꣳ हिरण्यमायुष्येवैनमेतदमृतेनोभयतः परिगृह्णाति तस्य नार्तिर्न ह्वला भवत्यायुषामृतेनोभयतः परिगृहीतस्य ॥ १३ ॥

अथ बाहू उद्गृह्णाति हिरण्यरूपा उषसो विरोक उभा इन्द्रा उदितस्सूर्यश्च आरोहतं वरुण मित्र गर्तमिति बाहू वै मित्रावरुणावात्मो वै गर्तस्तस्मादाहारोहतं वरुण मित्र गर्तमिति ततश्चक्षाथामदितिं[4] दितिं चेति ततः पश्यतꣳ स्वं चारणं चेत्येवैतदाह यदाह ततश्चक्षाथामदितिं दितिं चेति ॥ १४ ॥

१. निविद्धस्य पदा Ca, see notes
२. सृत Ca, M
३. यद्युह V2
४. See notes

9. Behind the tiger's skin (in front of the Maitrā-Varuṇa hearth) a piece of lead is placed. He kicks it, saying "Namuci's head is kicked off". Now, there was once an Asura called Namuci. Indra knocked him down. Indra trodded upon the head of that (Asura) who was thus struck down. When he trodded upon the head, his foot cut it and created a fissure-like (wound). That (head with the cleavage of the wound) is going about calling the gods, "Wither art thou going? You can't escape me". Then the gods saw this thunderbolt in the form of lead. With that they hit it (the head of Namuci). Hence this lead is bereft of stamina. Though resembling gold, lead is valueless, soft, bereft of vigour and without stamina. In like manner, this one (*Yajamāna*) with that thunderbolt beats off the terrible Rakṣasas (thinking) "Let me be consecrated in a place, conquered and free from fear".

10. He then ascends the tiger-skin (saying) "Thou art Soma's splendour, let me have splendour like yours". Thereby, he (the Adhvaryu) infuses in him the splendour of a tiger.

11. He then places a (piece of) gold below (the Yajamāna's) foot (saying) "Protect from death". This saves him from all (types of) deaths that are found on this earth.

12. Then they bring a gold-plate (or a crown) with hundred perforations or nine perforations. Why it is with hundred perforations is because, man here lives upto hundred years; has hundred energies and hundred powers. Therefore it has hundred perforations. If it is with nine perforations, it is because there are nine life-breaths in man and hence it is with nine holes.

13. He lays it (gold crown) on the head (of the Yajamāna) (saying) "Thou art might; thou art victory; thou art immortality". For, this (gold) is might; this is victory; this is immortality. Since he places gold on both sides (under the foot and above the head) gold being longevity and immortality, he thereby encloses him on both sides with immortal life.

14. He raises his (Yajamāna's) hands (saying) "O golden arms!, at the lustre of the dawn, you the prosperous two, ascend. The Sun has risen. O Varuṇa and Mitra!, (mount) the chariot (the Yajamāna)". The two arms are Mitra and Varuṇa. The chariot is the body (of the Yajamāna). Therefore he says "Ascend, the Sun has risen". "Behold Aditi (the unassailable arm) too". By this he means "Behold yours own earth and Diti (the assailable) too". By this he means "Behold your own unassailable arm and (also behold) the assailable strength (of the enemy)".

तदाह मित्रोऽसि[५] वरुणोऽसीत्येतावतैव बाहू उद्गृह्णीयादिति बाहू हि मित्रावरुणाविति स यदेनमूर्ध्वबाहुमभिषिञ्चति रसो वा अयं वीर्यं तेज इदमपाꣳ संभृतं येनैनमेतदभिषिञ्चति बाह्वोरु वै राजन्यस्य वीर्यं बाहुभ्याꣳ हि राजन्यो वीर्यं करोति नेन्मेयꣳ रसो वीर्यं तेज इदमपाꣳ संभृतं बाहू ब्लिनां नेन्मे बाह्वोर्वीर्यं प्रमुष्णादिति तस्मादेनमूर्ध्वबाहुमभिषिञ्चति ॥ १५ ॥ इति प्रथमं ब्राह्मणम् ॥

द्वितीयं ब्राह्मणम्

स वै पुरस्तादध्वर्युर्वा पुरोहितो वाभिषिञ्चति पश्चादितरे ॥ १ ॥

सोऽभिषिञ्चति सोमस्य त्वा द्युम्नेनाभिषिञ्चामीति वीर्येणेत्येवैतदाह यदाह सोमस्य त्वा द्युम्नेनाभिषिञ्चामीत्यग्नेर्भ्राजसेति वीर्येणेत्येवैतदाह सूर्यस्य वर्चसेति वीर्येणेत्येवैतदाहेन्द्रस्येन्द्रियेणेति वीर्येणेत्येवैतदाह मरुतामोजसेति वीर्येणेत्येवैतदाह क्षत्राणां क्षत्रपतिरेधीति राज्ञामधिराज एधीत्येवैतदाह यदाह क्षत्राणां क्षत्रपतिरेधीत्यति दिद्यून्पाहीतीषवो वै दिद्युत इषुवधमेवैनमेतदतिनयति तस्मादाहाति दिद्यून्पाहीति ॥ २ ॥

इमं देवा असपत्नꣳ सुवद्ध्वमितीमं देवा अभ्रातृव्यꣳ सुवद्ध्वमित्येवैतदाह महते क्षत्राय महते ज्यैष्ठ्यायेति नात्र तिरोहितमिवास्ति महते जानराज्यायेति महते जनानाꣳ राज्यायेत्येवैतदाहेममममुष्य पुत्रममुष्याः पुत्रमिति यतश्चैव संभवति यतश्च जायते तत एवैनमेतत्सुवत्यस्यै विश इति यस्या विशो भवत्येष वः कुरवो राजेति यदि कौरव्य एष वः पञ्चाला राजेति यदि पाञ्चालः[१] सोमोऽस्माकं ब्राह्मणानाꣳ राजेति तदस्मा इदꣳ सर्वमाद्यं करोति ब्राह्मणमेवापोद्धरति[२] तस्माद्ब्राह्मणो नाद्यस्सोमराजा हि सः ॥ ३ ॥

५. तदाहुर्मित्रो TE

१. पञ्चालः Ca, H, V1
२. मेवोपोद्धरति Ca

15. Some say that he should raise his hands by just (saying) "Thou art Mitra; thou art Varuṇa" since the two arms are Mitra and Varuṇa (respectively). As to why he anoints him when his hands are raised—This (pair of arms) is in truth the power. It is valour and lustre, which is collected in the waters, with which he is anointed. A king's valour is (in) his arms, because it is with his two arms, he proves his might. "Lest that power, the collected essence of the waters cover (eclipse) the valour of my arms; let them (waters) not steal away the valour of my arms" (So he thinks). Therefore he bathes him while his arms are raised upwards. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. First, the Adhvaryu or the priest anoints (him). Then others (follow).

2. He (Adhvaryu or priest) anoints (saying) "With Soma's glory, I bathe thee". He means 'With vigour (of *soma*)' when he says "With Soma's glory, I bathe thee. 'With Agni's glow'; he means 'With vigour'. 'With Sun's splendour' he means 'With vigour'. "With Indra's energy" he means 'With vigour'. "With the prowess of the Maruts", he means 'With vigour'. 'Be the chieftain of the martial ranks. Become the over-lord of kings' is what he means by saying "Be the chieftain of the martial ranks". "Protect (him) from the darts". Darts are arrows. Therefore he says, "Protect him from the darts".

3. "May gods render him unrivalled". 'May the gods make him free from enemies'—is what he means. "For great valour and for great leadership". There is nothing obscure about this. "For great sovereignity"—By this he means 'for supreme over-lordship over oligarchies'. "Him the son of so and so (father) and son of so (mother)". Thereby he consecrates him from where he originates and from where he is born. "The people of so and so"—(he refers to) the country to which so and so people belong. If he is a Kauravya (he says) "This is the king of you, Kuru people". If he is a Pāñcāla "This is the king of you, Pāñcālas". (Then he says) "Soma is the king of us, Brahmins". That makes all these (others) the food (enjoyable subjects) and only the Brahmin class (priesthood) is kept apart (not subordinate to him). Therefore the priestly (class) is not to be fed upon, since it has Soma as its king.

अथेममभिषेकं कृष्णविषाणयानुविनयति रसो वा अयं वीर्यं तेज इदमपाꣳ संभृतं येनैनमेतदभिषिञ्चति स मे सर्वमात्मानमनुव्ययत्येनं कृत्स्नस्सर्वतनूस्सꣳ स्पृशा इति तस्मादनुविनयति ॥ ४ ॥

सोऽनुविनयति प्र पर्वतस्य वृषभस्य[३] पृष्ठादिति यथा वै पर्वत इदꣳ सर्वमतिष्ठा वा यथर्षभः पशूनतिष्ठावैवं[४] वा एष सर्वमतिष्ठावा भवति यो राजसूयेन यजते तस्मादाह प्र पर्वतस्य वृषभस्य पृष्ठादिति नावश्चरन्ति स्वसिच इयानाः । ता आववृत्रन्नधरागुदक्ता अहिं बुध्न्यमनु रीयमाणा इत्ययं वा अहिर्बुध्न्यस्तमेता अनु स्यन्दन्ते तस्मादाहाहिं बुध्न्यमनुरीयमाणा इति ॥ ५ ॥

अथान्तरेव शार्दूलचर्मणि विष्णुक्रमान्क्रमते विष्णोर्विक्रमणमसि विष्णोर्विक्रान्तमसि विष्णोः क्रान्तमसीतीमे वै लोका विष्णोर्विक्रमणं विष्णोर्विक्रान्तं विष्णोः क्रान्तमिमानेवैनमेतल्लोकान्त्समारोहयति स इमाँल्लोकान्त्समारुह्य सर्वमिदमुपर्युपरि भवति नास्मात्किञ्चन वरं भवत्यर्वागेवास्मादन्यत्सर्वं भवति ॥ ६ ॥

अथ ब्राह्मणस्य पात्रे सꣳस्रवान्त्समवनयति राजानमेवैतदनु ब्राह्मणं यशस्करोति तस्माद्राजानमनु ब्राह्मण एव यशोऽथो ब्रह्मण एवैतदिमाः प्रजा बलिꣳ हारयति तस्माद्ब्रह्मणः प्रजा रद्धा इत्याहुः ॥ ७ ॥

तदु स प्रतिहिताय पुत्राय प्रयच्छत्ययं मे पुत्र इदं कर्मेदं वीर्यमनुसन्तनोत्त्विति तथा हास्यैष पुत्र एतत्कर्मैतद्वीर्यमनुसन्तनोति तथैष एतस्मान्न पापीयान् भवति ॥ ८ ॥

तस्मिन्नन्वारब्धे गार्हपत्ये जुहोति प्रजापते न त्वदेतान्यन्यो विश्वा रूपाणि परि ता बभूव । यत्कामास्ते जुहुमस्तन्नो अस्त्वित्ययममुष्य पितेत्याहुर्यः पुत्रस्तं पितरं करोति यः पिता तं पुत्रं तदेनयोर्वीर्ये व्यतिषजति तथैष एतस्मान्न पापीयान्भवत्ययममुष्य पितेत्याह तदेनयोर्वीर्ये व्यतिषज्याथ[५] यथायथं करोति य एव पिता तं पितरं यः पुत्रस्तं पुत्रं वयꣳ स्याम पतयो रयीणाꣳ स्वाहेत्याशिषमेवैतदाशास्ते ॥ ९ ॥

३. See notes
४. पशूनामतिष्ठावैवं वा Ca
५. व्यतिषजत्यथ H, My

4. He then wipes the anointed water (over his body) with the horn of a black antelope; for, that collected essence of water where with he now anoints him is vigour. "May that (vigour) get spread all over me, and for that, let me make it reach all (parts) of my body"—(thinking so) he wipes.

5. He wipes (saying) "From the back of the mountains; of the bull". Even as the mountain stands out and even as the bull stands out among the cattle, this one who performs *Rājasūya* stands superior. Therefore he says "From the back of the mountain, of the bull". "(The water) navigable by boats keep flowing drenching his body. They (the waters) which (were originally) upward bent (when they were dragged upward by the Sun's rays), have turned back downwards crawling behind the dragon". He is indeed the dragon whom the waters follow -flowing. Therefore he says "Crawling behind the dragon".

6. He then makes him step the *Viṣṇukramas* within the (extent of) tiger's skin (saying) "Thou art the mighty stepping of Viṣṇu (the sacrifice)! Thou art the out-stepping of Viṣṇu, (the sacrifice)! Thou art the stepping of Viṣṇu (the sacrifice)!" Thereby he makes him ascend these three worlds. Having ascended these worlds, he becomes higher and higher above everything here. Nothing is higher than him. Everything else is below him.

7. He then mixes (pours) the remaining water into the Brahmin's vessel. He thereby makes the Brahmin worthy of adulation next to the king. Therefore, next to the king, the Brahmin is venerable. That is why all these creatures are caused to be offered as present to the Brahmin and they say that the off-springs of Brahmin are propitiated (by these offerings).

8. He (the king) then hands over that (vessel) to his (king's) dearest son, thinking "May this son of mine perpetuate this ritual and this vigour". That is how this son of his perpetuates this ritual and this vigour. Due to this, he (the son) does not turn to sinning.

9. Held on by his son, he then offers into the *Gārhapatya* fire (saying) "O Prajāpati! none other than you has encompassed all these forms, for, whatsoever object we sacrifice, let that accrue unto you". (He says) "This one, one is the father of so and so". He who is the son, him he makes the father. He who is the father, him he makes the son. Thus he interchanges the vigour of the two. By this he becomes immune to sinning. "This one is so and so's father" (he says). Thereby he interchanges their vigour and put them in the proper order. This one who is the father is (made) the father and this one who is the son is (made) the son "May we be the lords of the riches—*Svāhā*". Thereby he only seeks a blessing.

अथ योऽयमतिरिक्तस्संस्स्रवश्चप्ये[६] भवति तमाग्नीध्रे जुहोत्यतिरिक्तो वा एष संस्स्रवोऽतिरिक्त उ वा आग्नीध्रो गार्हपत्ये हि हवींषि श्रपयन्त्याहवनीये जुह्वत्यतिरिक्त एवैतदतिरिक्तं दधात्येतस्मा उ वा एतद्देवाय जुहोत्येषा एतस्य देवस्य दिक्तस्मादाग्नीध्रे जुहोति स जुहोति रुद्र[७] यत्ते क्रवि परं नाम । तस्मै हुतमस्यमेष्टमसि स्वाहेति ॥ १० ॥ इति द्वितीयं ब्राह्मणम् ॥

तृतीयं ब्राह्मणम्

स वै स्वस्य गाश्शतं वा परश्शता वोत्तरेणाग्नीध्रं संरुणद्धि तास्संरुद्ध्याथास्मै रथमुपावहरति स यदस्मै रथमुपावहरति वरुणाद्धाभिषिषिचानाद्भर्गोऽपचक्रामेन्द्रियं वै वीर्यं भर्ग इन्द्रियं हैवास्माद्वीर्यमपचक्राम शश्वद्ध यदेवैतत्तेजो वीर्यं रस एषोऽपां सम्भृतस्तद्धैवास्य शश्वद्भर्गं निर्जघान ॥ १ ॥

तमु वै वरुणोऽन्वैच्छत्तं पशुष्वन्विविन्दत्तस्मात्पशवो यशो यदेषु वरुण इन्द्रियं वीर्यमन्वविन्दत्तदनुविद्य तदात्मन्यकुरुत तदात्मन्यधत्ताथ यदेष एतत्कर्म करोति नाहैवै[१] तस्मादभिषिषिचानात्तथेन्द्रियं वीर्यमपक्रामतीति वरुणोऽकरोदिति त्वेवैष एतत्करोति वरुणसवो ह्येष यद्राजसूयमथो यदस्मादभिषिषिचानादिन्द्रियं वीर्यं पशूनभ्यपक्रामति[२] तदेवैतदात्मनि कुरुते तदात्मनि धत्ते ॥ २ ॥

अथ यदस्मै रथमुपावहरति यद्वै क्षत्रियादपक्रामति रथेन वै स तदनुयुङ्क्ते रथेन तत्स्पृणोति यदस्य स्पर्तव्यं तस्मादस्मै रथमुपावहरति ॥ ३ ॥

स उपावहरतीन्द्रस्य वज्रोसीति वज्रो वा एष यद्रथो द्वयेन वा एष इन्द्रो यच्च क्षत्रियो यच्च यजमानस्तस्मादाहेन्द्रस्य वज्रोऽसीति ॥ ४ ॥

६. स्रवश्चप्ये C
७. See notes

१. नाहवै Ca
२. अभ्युपक्रामति C

10. Then whatever remaining particles of water are there, he offers them in the *Āgnīdhra* fire. This residual water is excess and *Agnīdh* is an excess. The *havis* are cooked in *Gārhapatya* fire; the offerings are made in the *Āhavanīya* fire. This (*Āgnīdhra*) being excess is receiving what is declared as excess. That is why this is offered to that God (Rudra) and this (nothern quarter where the *Āgnīdhra* is) is the quarter of that God. He offers (saying) "O Rudra! that name of yours which is effective (in inflicting pain to the enemies) and which is supreme, to that name, O waters!, get offered (to that Rudra's name)". (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. On the northern side of *Āgnīdhra*, he places hundred or more than hundred of his cows. Having stationed them, he brings down the chariot for him. While Varuṇa was consecrated, his vigour departed from him (Varuṇa). Vigour is forsooth, energy; the essence. It is the essence, his energy that departed from him. That collected essence of waters (used for *Abhiṣeka*) washes away his energy and essence. That (water) struck off his vigour.

2. Varuṇa went in search of that and found it among the cattle. Therefore, the cattle are an object of veneration, because Varuṇa regained his energy, his essence from them (cattle). Having found it, he put its back into himself and owned it in him. Now, this one (Yajamāna) by observing this rite sees to it that by this consecration (*Abhiṣeka*), his energy, his essence does not depart (from him). He does it because Varuṇa did so. He does so (follows Varuṇa's action) because the *Rājasūya* is Varuṇa's consecration. From him who is similarly anointed, his energy, his essence might go away to the cattle. That he wins back into him and owns it in himself.

3. As to why he brings down the chariot for him—whatever goes out of a warrior, it is chased with a chariot; with a chariot, whatever is to be won over, is obtained. Therefore he brings down the chariot for him.

4. He brings down (saying) "Thou art Indra's thunderbolt". This person (Yajamāna) is Indra on two counts; he is a Kṣatriya and he is a Yajamāna. So he says "Thou art Indra's thunderbolt".

अथैनं धूर्गृहीतमन्तर्वेद्यभ्यववर्तयति तमग्रेण पत्नीशालं जघनेन सदस्तदेनं युनक्ति, मित्रावरुणयोस्त्वा प्रशास्त्रोः प्रशिषा युनज्मीति[३] बाहू वै मित्रावरुणौ बाहुभ्यां वै मैत्रावरुणो राजन्यस्तस्मादाह मित्रावरुणयोस्त्वा प्रशास्त्रोः प्रशिषा युनज्मीति[४] ॥ ५ ॥

स दक्षिणायुग्यमेवाग्रे युनक्त्यथ सव्यायुग्यꣳ सव्यायुग्यं वा अग्रे मानुषे युनक्त्यथैवं देवत्रा दक्षिणाप्रष्टिमेवाग्रे युनक्त्यथ सव्याप्रष्टिꣳ सव्याप्रष्टिं वा अग्रे मानुषे युनक्त्यथैवं देवत्रा ॥ ६ ॥

तमेवं चतुर्भिर्युक्त्वा येनैतद्दक्षिणा[५] यन्ति तेन वर्तते तमग्रेणाग्नीध्रं जघनेन चात्वालं तदेनमुद्यच्छति तदेनं यजमान आतिष्ठत्यव्यथायै त्वा स्वधायै त्वेत्यनार्तये त्वाह्लाया इत्येवैतदाह यदाहाव्यथायै त्वेति स्वधायै त्वेति रसाय त्वेत्येवैतदाहारिष्टः फल्गुन इत्यनार्त इति तदाह यदाहारिष्ट इति फल्गुन इति द्वयेन वा एष इन्द्रो यच्च क्षत्रियो यच्च यजमान एतद्वा इन्द्रस्य गुह्यं नाम यदर्जुन इति तत्कोऽर्हति तस्य गुह्यं नाम ग्रहीतुमिति परोक्षमिव वा हारिष्टः फल्गुन इति ॥ ७ ॥

अथ दक्षिणायुग्यमुपस्पृशति मरुतां प्रसवेन जयेति विशो वै मरुतो देवविशं विशा वै क्षत्रियस्तदाप्नोति यदीप्सति विशा तज्जयति यज्जिगीषति विशः प्रसवेन जयेत्येवैतदाह यदाह मरुतां प्रसवेन जयेति ॥ ८ ॥

अथ गवां मध्य उद्यच्छत्यापाम मनसेति स यावदाशो ह मनसा तदाप्नोति यदीप्सति तावदाशस्तदाप्नोति यदस्मादिन्द्रियं वीर्यमपक्रान्तं भवति तस्मादाहापाम मनसेति ॥ ९ ॥

समिन्द्रियेणेति गामुपस्पृशति स यदस्मादभिषिषिचानादिन्द्रियं वीर्यं पशूनभ्यपक्रामति तदेवैतदात्मनि कुरुते तदात्मनि धत्ते तस्मादाह समिन्द्रियेणेति ॥ १० ॥

३. युनग्मीति Ca
४. Same as above
५. येनैव दक्षिणा V2

5. That (chariot) held by its yoke, he turns round inside the *vedi*, by the front side of the wife's apartment (*patnīśālā*) and behind the *sadas*. Then he yokes it (with horses) (saying) "I yoke thee on the orders of Mitra and Varuṇa, the commanders". The two arms are indeed Mitra and Varuṇa. By (the prowess of) his arms, a Kṣatriya becomes one belonging to Mitra and Varuṇa. Therefore he says "I yoke thee on the orders of Mitra and Varuṇa, the commanders".

6. He yokes the right side horse first and then the left side one. In human practice, the left ones are first yoked. In the case of divines, it is this way; that is; the right-side ones first and then the left-side ones. In the case of the stand-by horse (also), the right-side one if first yoked and then the left-side one. In human practice the side horse at the left is first yoked and here in the divine context it is thus (the side horse at right is first).

7. Having yoked it (chariot) with four (horses) he takes it (chariot) through the place where the gift-cows are stationed and halts it in front of the *Āgnīdhra* and behind the *Cātvāla* pit. The Yajamāna ascends it (saying) "For tirelessness (I mount thee), for *Svadhā* (I mount thee)". He means 'For being not fatigued, for being steady' when he says "For tirelessness". When he says "For *Svadhā*" he means 'For essence'. (He says) " *Phalguna* Who is free from harm". This one (Yajamāna) is Indra on two counts; he is a Kṣatriya and he is Yajamāna. This name Arjuna is a secret name of Indra. "Who dares to call him by his secret name"—(so thinking) he says "*Phalguna* who is free from harm".

8. He then touches the one (horse) yoked on the right side (saying) "Conquer thou by the impulse of the Maruts". For, the Maruts are the Viś (clansmen); (they are) the clansmen among gods. A Kṣatriya attains what he wants by (the help of) the clansmen. He conquers what he wants to conquer with the help of the Viś". That is what he means when he says "Conquer thou by the impulse of the Maruts".

9. He then takes it, (the chariot) upto the midst of the cows (saying) "May we obtain by the mind". What he wishes for in his mind, he obtains. He wishes for that much as he desires. He obtains the energy, the essence, which has departed from him. Therefore he says "May we obtain by the mind".

10. He then touches a cow (saying) "Together with energy". Because, from him who is being consecrated, the energy, the essence departs and that he puts (back) into him and owns it in him. So he says "Together with energy".

अथाह जिनाम्यहमिमाः स्वा इमाः कुर्व इति स यदेवꣳ स्वं जिनाति यद्वै पुरुषादपक्रामति स्वꣳ हैवास्य तत्प्रथमामिमा[६]मभ्यपक्रामति स यदस्मादभिषिषिचानादिन्द्रियं वीर्यꣳ स्वमभ्यपक्रामति तदेवैतदात्मनि कुरुते तदात्मनि धत्ते स्वादु चैवैतदिन्द्रियं वीर्यं वृङ्क्ते तस्मा उ तावतीर्वा भूयसीर्वा पुनः प्रतिददाति क्रूरमिव वा इदं करोति यज्जिनाति न वा एष क्रूरकृत्यायै यो राजसूयेन यजते यदेव भद्रं कुर्याद्यद्भद्रं वदेत्तस्मा एवालं तस्मादस्मै तावतीर्वा भूयसीर्वा पुनः प्रतिददाति ॥ ११ ॥

अथ दक्षिणानन्वायामयति सोऽग्रेण यूपं पर्यास्यद्य येनैतद्दक्षिणा यन्ति तेन वर्तते तमग्रेण पत्नीशालं जघनेन सदस्तदेनमुद्यच्छति मा त इन्द्र ते वयं तुराषाळयुक्तासो अब्रह्मता विदसाम । तिष्ठा रथमधि यद्वज्रहस्ता रश्मीन्देव युवसे स्वश्वानिति रश्मयो वा एते यदभीशवस्तान्ह्येतदुद्यच्छति[७] तस्मादाह रश्मीं देव युवसे स्वश्वानित्यथ युक्त एव रथे रथविमोचनीयानि जुहोति स यद्रथविमोचनीयानि जुहोति तृप्तोऽयं प्रीतो रथो विमुच्याता[८] इति ॥ १२ ॥

स जुहोत्यग्नये गृहपतये स्वाहेति स यदेवास्याग्नेयं तदेवास्यैतेन प्रीणाति वाहाꣳसि[९] वा अस्याग्नेयानि तान्येवैतत्प्रीणाति श्रीरु वै गार्हपत्यं यावतो यावत ईष्टे श्रियमेवास्यैतद्गार्हपत्यꣳ राज्यꣳ रथोऽभिविमुच्यते ॥ १३ ॥

सोमाय वनस्पतये स्वाहेति द्वयानि वै वानस्पत्यानि चक्राण्यनस्यानि च रथ्यानि च तेभ्योऽन्वेवैतदुभयेभ्योऽरिष्टिं[११] करोत्यथो[१०] यदेवास्य वानस्पत्यं तदेवास्यै तेन प्रीणाति दारुणि वा अस्य वानस्पत्यानि तान्येवैतत्प्रीणाति क्षत्रमु वै सोमः क्षत्रमेवास्यैतद्राज्यꣳ रथोऽभिविमुच्यते ॥ १४ ॥

६. प्रथमामभ्यपक्रामति Ca
७. ह्येतद्यच्छति Pa, H
८. विमुच्यता C,V1, H, see notes
९. वहाꣳसि Ca, see notes
१०. रथो विमुच्यते V1, V2
११. ऽरिष्टं Ca

11. He then says, "Let me win these (cows) and let me make them mine". Thus he wins his own vigour which has departed from man (him). Because it is his vigour that first departs from him, when his energy, the essence goes out while he is anointed . That he now, takes (back) into him and owns it in him. For himself, he wins the energy, the essence. Later he gives back the same number (of cows) or even more. Because by winning (the cows which are meant for *dakṣiṇā*) he is doing something cruel (unfair). One who performs *Rājasūya* is not to do an unfair act. He has to act fairly, speak auspicious (words). That much alone he should (act or speak). Therefore, he later gives him (the recipient of the gift) same number or even more (cows).

12. He then pulls the (reins of) right side horses and passes along in front of the *yūpa* along the same route by which the *dakṣiṇā* cows go; to the front of the wife's apartment and behind the *sadas.* He then pulls the reins (and halts the chariot, saying) "O Lord Indra, the wielder of thunderbolt! that chariot on which you have mounted, has good horses controlled by your reins. O Lord! who overpowers quickly (the enemies), we, unattached to that chariot of yours will not gain Brahminical lustre". *Abhiṣava* means reins. Those (reins) he now pulls. Therefore he says "O Lord who controls" and viś means food. It is over the viś that is food, his kingship (represented by) i.e. chariot, is set free. He offers these *Rathavimocanīya* oblations (thinking) "Let this chariot be propitiated and pleased when unyoked". He stands on the chariot and puts on the shoes made of boar's skin.

13. He offers (saying) "To Agni, the lord of the House—*Svāhā*". That which belongs to Agni in that (chariot), he thereby propitiates. The edges of the yokes (are the parts) which belong to Agni. He now propitiates them. 'The position of the lord of the House' means prosperity. As much as he rules, this releasing of the chariot-yoke confers that much prosperity on his lordship of the House and on his kingdom.

14. (He offers saying) "To Soma the lord of the trees—*Svāhā*". There are two products of wood, the wheels of the chariot and the waggon. For both of these he thereby ensures safety, whatever is wooden in the chariot, that he propitiates by this. Timber (ingredients) are those belonging to trees (in this). That he propitiates. Soma is Kṣatra. It is over Kṣatra, that his kingship (represented by) i.e. chariot, is set free.

इन्द्रस्येन्द्रियाय स्वाहेति स यदेवास्यैन्द्रं तदेवास्यैतेन प्रीणाति सव्यस्थो[१२] वा अस्यैन्द्रस्तमेवैतत्प्रीणातीन्द्रियमु वै वीर्यमिन्द्र इन्द्रियमेवास्यैतद्वीर्यꣳ राज्यꣳ[१३] रथोऽभिविमुच्यते ॥ १५ ॥

मरुतामोजसे स्वाहेति स यदेवास्य मारुतं तदेवास्यैतेन प्रीणाति सर्वो वा एष मरुतश्चत्वारोऽश्वा द्वौ सव्यस्थसारथी रथस्सप्त मप्त वै मरुतां गणास्तत्सर्वमेवैनमेतत्प्रीणाति विशो वै मरुतोऽन्नमु वै विशो विशमेवास्यैतदन्नाद्यꣳ राज्यं रथोऽभिविमुच्यते स यद्रथविमोचनीयानि जुहोति तृप्तोऽयं प्रीतो रथो विमुच्याता[१४] इत्यथास्मा उपर्येव रथे तिष्ठते वाराह्या उपानहा उपमुञ्चति ॥ १६ ॥

अग्नौ ह वै देवा घृतकुम्भं प्रवेशयाञ्चक्रुस्ततो वराहस्संबभूव तस्मान्मेदुरो वराहस्तस्मादाहुर्वराहे वै गावः सञ्जानत इति स यद्धोत वराहे गावस्सञ्जानते स्वे हैव तत्पयसि स्वे रसे सञ्जानते तत्पशूनामेवैनमेतद्रसे प्रतिष्ठापयति पशूनामेवास्मिन्नसमेतद्दधाति तस्मादस्मै वाराह्या उपानहा उपमुञ्चति ॥ १७ ॥

अथ पृथिवीं प्रत्यवेक्षमाणो जपति पृथिवि मातर्मा हिꣳसीर्मो अहं त्वामिति वरुणो हाभिषिषिचानोऽस्याः पृथिव्या विभयाञ्चकार प्रेव वा अहमस्या अच्योषीति योऽभ्यषिचे यद्वै मेयं नावधून्वीतेतीयमु ह वै पृथिव्येतस्माद्बिभयाञ्चकार महद्वा अयं प्रापदिति योऽभ्यषेचि यद्वै मायं नावदृणीयादिति तयैवैतत्संज्ञामकुरुत न हि माता पुत्रꣳ हिनस्ति न पुत्रो मातरम् ॥ १८ ॥

तथो वा एष एतदस्याः पृथिव्या बिभेति प्रेव वा अहमस्या अच्योषीति योऽभ्यषिचे यद्वै मेयं नावधून्वीतेतीयमु ह वै पृथिव्येतस्माद्बिभेति महद्वा अयं प्रापदिति योऽभ्यषेचि यद्वै मायं नावदृणीयादिति तयैवैतत्संज्ञां कुरुते न हि माता पुत्रꣳ हिनस्ति न पुत्रो मातरम् ॥ १९ ॥

१२. सव्यस्था M
१३. राज्यꣳ missing in V2
१४. See f.n. 8 above

15. (He offers saying) "To Indra's energy—*Svāhā*". He thereby propitiates that (part of) of the chariot which is of Indra. The warrior on the right belongs to Indra. Him, he thereby propitiates. Energy means vigour. It is over Indra, the energy that is, vigour, his kingship (represented by) i.e. chariot, is set free.

16. (He offers saying) "To the strength of the Maruts—*Svāhā*". He thereby propitiates that (part of) the chariot which is of Maruts. There are four horses; two men comprising the charioteer and the (stand-by) warrior on the right and the chariot—(thus) seven. Maruts are (in group of) seven. All these are thereby propitiated. "The Maruts are Viś (peasantry). Hotṛ seated at the altar; (thou art) the guest dwelling in the house (of one who mounts thee); thou who live in men; who dwell in high places; thou the dweller in sacrifice; thou dwelling in the sky (to carry the Sun); thou associated with horses; thou born of thunderbolt; thou born for the sake of sacrifice; born of strong wood—You are (completing) this great (*Rājasūya*) sacrifice"—Thus (he praises) in *Aticchandas* (excessive metre)—all metre it exceeds; hence excessive metre. Hence evil does not follow him.

17. Once the gods placed into the fire a pot of ghee. From there the boar came out. Hence the boar is fat. Hence also they say that the cows have attachment to boars. Why the cows have attachment to the boars is because they are attached to their own milk, in their own essence (which is in the boar). So he establishes himself in the essence of the cows. This (shoe made of boar's skin) puts into him the essence of the cows. Therefore he puts on the shoes made of boar's skin.

18. Looking down on the earth, he chants "O Mother Earth!, do not harm me, nor I will (harm) you". When Varuṇa was being consecrated, he was afraid of this earth. "By my getting consecrated, I have made her (earth) weakened and she may not shake me off". This earth also feared (thinking) "By this one getting consecrated, something great has happened and he may not slight me". She (the earth) arrived at this understanding "A mother does not harm the son; nor a son harms the mother".

19. In like manner, this one (Yajamāna) is afraid of this earth. "By getting consecrated, I have made her (earth) weakened and she may not shake me off". This earth also fears (thinking) "By his getting consecrated, something great has happened and he may not slight me". She herself comes to this understanding "A mother does not harm the son; nor a son harms the mother".

अथावतिष्ठति[15] हꣳसश्शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोण सत् । नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहदित्येतयातिछन्दसा सर्वं वा अत्यतिछन्दास्तथैवैनं पाप्मा नान्ववैति ॥ २० ॥

अथ सहैव संग्रहीत्रा रथमाददते तꣳ रथवाहणे निदधति[16] ततस्सोऽवाङपप्रवते स यदत्र संग्रहीता नावतिष्ठति नेत्तꣳ संग्रहीता लोकमन्ववतिष्ठाद्यꣳ सुषुवाण इति तस्मादत्र संग्रहीता नावतिष्ठति ॥ २१ ॥

अथ पूर्वाग्रेर्दक्षिणां प्रस्यन्दीमनु[17] तच्छतमानौ प्रवृत्ता उद्बद्धौ भवत उदुम्बरशाखोपगूळ्हा ॥ २२ ॥

तावभिमृशतीयदस्यायुरस्यायुर्मे देहीत्यन्यतरं युङ्ङसि[18] वर्चोऽसि वर्चो मे देहीत्यन्यतरमायुर्वा अमृतꣳ हिरण्यमायुरेवैतदमृतमात्मनि धत्ते ॥ २३ ॥

अथोदुम्बरशाखामूर्गस्यूर्जं मयि[19] धेहीत्यूर्ग्वा उदुंबर ऊर्जमेवैतदात्मनि धत्ते ॥ २४ ॥

अथास्मा एतां मैत्रावरुणीं पयस्यामाहरन्ति तस्यामस्य बाहू उपावहरतीन्द्रस्य वां बाहू वीर्यकृता उपावहरामीत्यूर्ध्वबाहुं वा एनमदोऽभिषिञ्चत्येष उ वै पशूनाꣳ रसो यत्पयस्या तत्पशूनामेवैनमेतद्रसे बाहू प्रतिष्ठापयति पशूनामेवास्य रसं बाह्वोर्दधाति स यदाहेन्द्रस्य वां बाहू इति द्वयेन वा एष इन्द्रो यच्च क्षत्रियो यच्च यजमानस्तस्मादाहेन्द्रस्य वां बाहू इति वीर्यकृता उपावहरामीति वीर्यकृतौ ह्येतौ बाहू यौ सुषुवाणस्य स यदेषा मैत्रावरुणी पयस्या भवति बाहू हि मित्रावरुणौ बाहुभ्याꣳ हि मैत्रावरुणो राजन्यस्तस्य शतमानौ प्रवृत्तौ दक्षिणाथोत्तरस्य कर्मणः पूर्वाग्निवाहानां द्वावनड्वाहौ दक्षिणा ॥ २५ ॥ इति तृतीयं ब्राह्मणम् ॥

१५. *Parasmaipada* is archaic
१६. निदधाति C, Mv
१७. प्रस्पन्दीमनु V1
१८. युङ्ङसि TE
१९. मे धेहि Ca, see notes

20. He steps down (from the chariot) chanting—"Thou (chariot) art the swan dwelling in the sacrificial venue; on you, the Yajamāna sits (as it were) in the air; (thou art) the good horses with your reins". While the chariot is still yoked, he offers the *Rathavimocanīya* oblations (oblations marking the unyoking of the chariot); Why he offers the *Rathavimocanīya* oblations is (he thinks) "Let this (chariot) be propitiated when it is unyoked".

21. He takes the chariot along with the charioteer and leaves it in the cart-stand. Then he leaps down. Why the charioteer also does not descend is lest he should set foot on the same world where he (the anointed king) has descended. So here (along with the king) the charioteer does not get down.

22. Then at the right side of the original fire (*Āhavanīya*) on the track of the cart-wheel, he fastens two round (gold) plates (weighing hundred *mānas* each) and hides them by a branch of the *Udumbara* tree.

23. He touches one of the plates (saying) "You are so big; you are life; bestow life upon me", "You are the coordinator (of the sacrifice), You are the lustre; bestow lustre upon me"— (so saying) he touches the other (plate); life means immortality. Gold is immortal. He thereby puts into himself life, immortal.

24. Then he touches the *Udumbara* branch (saying) "You are sustenance; bestow sustenance upon me". *Udumbara* is indeed sustenance. Thereby he puts sustenance unto himself.

25. He then brings the curd preparation for Mitra and Varuṇa. He causes his (Yajamāna's) hands stretch towards it (curdpreparation) (saying) "I draw you down the arms of Indra, the doer of mighty deeds". Then he bathes him (Yajamāna) who has his hands strentched upwards, with that (curd preparation). This curd preparation is the essence of cattle. He thereby makes him plant his hands in the essence of cattle. He endows his hands with the essence of cattle. Now why he says 'You the hands of Indra' is because he (the Yajamāna) is Indra on two counts; he is a Kṣatriya and he is the Yajamāna. So he says "You the hands of Indra". (He says)—"I draw you by the doers of mighty deeds". These two arms of the Yajamāna are indeed doers of mighty deeds. Now why the curd preparation of Mitra and Varuṇa—The two arms are Mitra and Varuṇa. A king is Mitra and Varuṇa because (of the prowess) of his arms. For this the two round (gold) plates are *dakṣiṇā*. For the next rite, two oxen (stationed) at the door of the front-side fire, are the *dakṣiṇā*. (Third Brāhmaṇa Ends)

चतुर्थं ब्राह्मणम्

स वै यदेतया मैत्रावरुण्या पयस्यया प्रचरति तदिष्टा देवता भवत्यनिष्टः स्विष्टकृदथास्मा एतामासन्दीं निदधत्यग्रेण मैत्रावरुणस्य धिष्ण्यमुपरिषद्यं वा एष जयत्यन्तरिक्षसद्यं यो राजसूयेन यजते स यदेव जयत्युपरिषद्यमन्तरिक्षसद्यं तदेवैनमेतत्प्रापयति तदेनमुपर्यासीनमधस्ताद्विश इमाः प्रजा उपासते सा वितृण्णेति वा भवति परितृण्णेति वा खादिरी तां निदधति सा हि भारती प्रज्ञाता यद्यु तां न विन्देयुरपि यामेव काञ्च निदध्युः ॥ १ ॥

स निदधाति स्योनासि सुषदासीति साध्व्यसी[1]त्येवैतदाह यदाह स्योनासि सुषदासीति ॥ २ ॥

अथैनामधिवासेनास्तृणाति क्षत्रस्य योनिरसीति क्षत्रस्य वा एषा योनिर्यदधिवास-स्तस्मादाह क्षत्रस्य योनिरसीति ॥ ३ ॥

अथैनं बाहुगृहीतमधिनयति स्योनामासीद सुषदामासीदेति साध्वीमासीदेत्येवैतदाह क्षत्रस्य योनिमासीदेति क्षत्रस्य वा एषा योनिः सा यैव क्षत्रस्य योनिस्तस्या[2] एवैनमेतद्दधाति ॥ ४ ॥

अथैनमुपवेशयति निषसाद धृतव्रत इति धृतव्रतेनेव वा एतेन भवितव्यं यो राजसूयेन यजते न ह्येष सर्ववदनाय न सर्वकर्मणे यदेव भद्रं कुर्याद्यद्भद्रं वदेत्तस्मा एवालमथो योऽनुब्रूते धृतव्रतेनैवापि तेन भवितव्यं न ह्येष सर्ववदनाय न सर्वकर्मणे यदेव भद्रं कुर्याद्यद्भद्रं वदेत्तस्मा एवालं तस्मादाह धृतव्रत इति वरुणः पस्त्यास्वेति क्षत्रं वै वरुणो विशः पस्त्या विक्ष्वेवैनमेतत्प्रतिष्ठापयति साम्राज्याय सुक्रतुरिति साम्राज्याय ह्येष सुक्रतुस्सूयते ॥ ५ ॥

१. साध्व्यसी C, H, Pa
२. Caland suggests तस्यां, see notes

BRĀHMAṆA IV

1. He proceeds with this curd preparation for Mitra and Varuṇa when the *Sviṣṭakṛt* is unoffered. They bring this seat in front of the hearth of Mitra and Varuṇa. He who performs *Rājasūya* conquers a seat above (others) or a seat in the air. (By placing this seat) he (the king) is made to reach the seat above (others) or a seat in the air. Him, who is seated above these Viś (subjects) serve from below. That seat has a cleavage or has holes all around and is made of *Khādira* wood. If it is for Bharata kings it is wound round (by strings of tiger skin). Even if one does not get such a seat, one can use whichever is available.

2. He places (the seat saying) "Thou art shining, well-established thou art". He only says "You are quite fitting", when he says "Thou art shining; well-established thou art".

3. He then covers it with a mantle (saying) "Thou art the womb of Kṣatra". This mantle is indeed the womb of martial valour and hence he says "Thou art the womb of Kṣatra".

4. He then brings him (the king) then by holding his hand (saying) "Be seated on this shining one, be seated on this well-established one". Thereby he only says 'Occcupying this fitting seat'. "Be seated on this womb of Kṣatra" This (seat) is indeed the womb of Kṣatra. That which is the womb of martial valour, on that he is seated.

5. He makes him (king) sit on it (saying) "The upholder of the sacred law has sat". He who performs *Rājasūya* should be one who upholds the sacred law. He is not to speak all things; not to do all acts. Whatever is auspicious he should do, whatever is auspicious he should speak. Those alone he should (do or speak). And also he (Brahmin) who repeats (it) should also be the upholder of the sacred law. He is not to speak all things; not to do all acts; whatever is auspicious, he should do, whatever is auspicious, he should speak. Those alone he should (do or speak). Therefore he says, "The upholder of the sacred law". "O Varuṇa! be in the home-steads". Kṣatra is Varuṇa and Viś (peasantry) are the home-steads. He thereby establishes him (the king) amidst the subjects. "He has the auspicious will to rule over the empire". To rule over the empire, indeed, he is performing this with auspicious will.

अथास्मा अक्षान्पञ्चादधत्यभिभूरस्ययानामित्यभिभूर्वा एषोऽन्यानया-न्यत्कलिरस्यैवैनमेतत्सर्वस्याभिभ्वं[3] करोति सोऽस्य सर्वस्याभिभूर्भवति तस्मादाहाभिभूरस्ययानामित्येतास्ते पञ्च दिशः कल्पन्तामिति तस्मादिमाः सर्वा दिशः कल्पयति ॥ ६ ॥

अथैनं पृष्ठतो दण्डैर्घ्नन्ति तदेनं दण्डवधमतिनयति तस्माद्राजादण्ड्योयेते[4] हि स दण्डवधमथ वरं वृणीतेऽमुं कामं कामये स मेऽस्तु स मे समृध्यतामिति स हास्मै कामस्समृध्यतेऽथ ब्रह्माणमामन्त्रयते ब्रह्मप्रसूतो वाचं वदानीति ॥ ७ ॥

स आमन्त्रयते ब्रह्मन्निति त्वं ब्रह्मासीति ब्रह्मा प्रत्याह सवितासि सत्यप्रसव इति वीर्यमेवास्मिन्नेतद्दधाति सवितारमेवैनमेतत्सत्यप्रसवं करोति ॥ ८ ॥

ब्रह्मन्नित्येवामन्त्रयते त्वं ब्रह्मासीत्येव ब्रह्मा प्रत्याह वरुणोऽसि सत्यौजा इति वीर्यमेवास्मिन्नेतद्दधाति वरुणमेवैनमेतत्सत्यौजसं करोति ॥ ९ ॥

ब्रह्मन्नित्येवामन्त्रयते त्वं ब्रह्मासीत्येव ब्रह्मा प्रत्याहेन्द्रोऽसि विशौजा इति वीर्यमेवास्मिन्नेतद्दधातीन्द्रमेवैनमेतद्विशौजसं करोति ॥ १० ॥

ब्रह्मन्नित्येवामन्त्रयते त्वं ब्रह्मासीत्येव ब्रह्मा प्रत्याह रुद्रोऽसि सुशेव इति वीर्यमेवास्मिन्नेतद्दधाति रुद्रमेवैनमेतत्सुशेवं करोति रुद्रो वा अस्य सर्वस्येष्ट एष उ वा अस्य सर्वस्येष्टेऽस्यैवैनमेतत्सर्वस्येशानꣳ शमयति तस्मादेषोऽस्य सर्वस्येशानो मृळयति ॥ ११ ॥

अथ ब्रह्मन्नित्येवामन्त्रयते त्वं ब्रह्मासीत्येव ब्रह्मा प्रत्याहानिरुक्तं परिमितं वा अस्मिन्निदं पुरा वीर्यं दधाति यन्निरुक्तं परिमितꣳ हि तद्यन्निरुक्त ꣳ सर्वं वा अनिरुक्तमपरिमितमु वै सर्वं तदपरिमितमेवास्मिन्नेतत्सर्वं वीर्यं दधाति स वै पञ्चकृत्व आमन्त्रयते संवत्सरसंमितो यज्ञः पञ्चर्तवः संवत्सरस्य तं पञ्चभिराप्नोति तस्मात्पञ्चकृत्व आमन्त्रयते ॥ १२ ॥

३. अभिभुवं Ca, अभिभवं V2
४. ऽत्येति Ca, see notes

6. He then places five dice into his hands (saying) "Dominant thou art over these dice. This one (the king or dice) overpowers all other dice. That which is his enthusiasm, overpowers all others. He becomes the overpowerer of all others. So he says, "Dominant thou art over all these dice"—(He says) "May these five quarters of thine prosper". Thereby he makes all regions prosper.

7. Then they strike him at the back with sticks. By that they render him immune to punishment. Therefore the king is not punishable. He indeed is beyond punishment. Thereupon he seeks a boon "I wish for such and such boon, let it accrue to me; let me be enriched with that". He thus enriches his wish. He then addresses the Brahman (thinking) 'Let me speak after being approved by Brahman'.

8. He addresses "O Brahman! thou art Brahmā". The Brahmā replies "Thou art Savitṛ, O one of true impeller!" Thereby he puts valour unto him. This indeed makes Savitṛ (the consecrated king), one of true impulse.

9. He addresses, "O Brahman! thou art, of course, Brahmā". The Brahmā replies, "Thou art Varuṇa of true glory". By this he puts valour unto him. This indeed makes Varuṇa (the consecrated king) one of true glory.

10. He addresses, "O Brahman! thou art, of course, Brahmā". Brahmā responds, "Thou art Indra, mighty through the people". He puts valour unto him. He thereby makes Indra mighty through the people.

11. He addresses, "O Brahman! thou art, of course, Brahmā". Brahmā responds, "Thou art Rudra, the most infavourable". Thereby he puts only valour into him. He by that makes (him) Rudra, most favourable. Rudra is indeed the master of all these. This one (the king) is master of all these. He thereby propitiates this one (king) who is the lord of all these. Therefore this one (the king), the master, makes all these happy.

12. He addresses, "O Brahman! thou art, of course, Brahmā". Brahmā responds (but his reponse is) not clear. At first he bestows on him limited power which is well-defined (clear). Because whatever is definable is limited. All is undefinable (unclear). Whatever is undefined is all (inclusive). Now he bestows on him all unlimited power. He thus addresses five times. For, sacrifice is same measure as the year and for the year there are five seasons. Those (five seasons) he attains by five (times addressing). Therefore he addresses five times.

अथ सुमंगलनामानमामन्त्रयते प्रियंकर श्रेयस्कर भूयस्करेति ब्रह्मप्रसूतः कल्याणीं मानुषीं वाचं वदानीति ॥ १३ ॥

अथास्मै स्फ्यं प्रयच्छत्यध्वर्युर्वा पुरोहितो वेन्द्रस्य वज्रोऽसि तेन मे रध्येति वज्रो वा एष यत्स्फ्यस्तदेतेन वज्रेण ब्राह्मणो राजन्यमबलीयाꣳसमात्मनः कुरुते यो ह वै राजन्योऽबलीयान्ब्राह्मणाद्भवति बलीयान्ह द्विषतो भवत्यथ यो ह राजन्यो बलीयान्ब्राह्मणाद्भवति बलीयान्हास्माद्द्विषन्भवति तस्माद्राजन्येनाबलीयसैव ब्राह्मणाद्भवितव्यम् ॥ १४ ॥

तमु स प्रयच्छति भ्रात्र इन्द्रस्य वज्रोऽसि तेन मे रध्येति तेनो राजा राजभ्रातरमबलीयाꣳसमात्मनः कुरुते ॥ १५ ॥

तमु स प्रयच्छति सूताय वा स्थपतये वेन्द्रस्य वज्रोऽसि तेन मे रध्येति तेनो राजभ्राता सूतं वा स्थपतिं वाबलीयाꣳ समात्मनः कुरुते ॥ १६ ॥

तमु स प्रयच्छति ग्रामण्य इन्द्रस्य वज्रोऽसि तेन मे रध्येति तेनो सूतो वा स्थपतिर्वा ग्रामण्यमबलीयाꣳ समात्मनः कुरुते ॥ १७ ॥

तमु स प्रयच्छति सजाता[५]येन्द्रस्य वज्रोऽसि तेन मे रध्येति तेनो ग्रामणीस्सजातमबलीयाꣳ समात्मनः कुरुते सोऽन्तः ॥ १८ ॥

स यदेवं प्रयच्छति यथापूर्वमेवैतदिमाः प्रजाः कल्पयत्यपापवस्यसं तस्माद्दिमाः प्रजा यथापूर्वं क्लृप्ता अपापवस्यसं तमयꣳ सजातः प्रतिप्रस्थात्रे हृत्वा प्रयच्छति तेनो प्रतिप्रस्थाता शुक्रस्य पुरोरुचाधिदेवनं करोत्यत्ता वै शुक्रोऽत्तारमेवैनमे-तत्करोति[६] ॥ १९ ॥

५. See notes
६. अत्तारमेवैनं तत्करोति TE, M, My, H

13. He then addresses him as one with auspicious names. 'Doer of good, doer of prosperity, doer of plenty' (thinking) 'Approved by Brahman let me speak auspicious speech of humans'.

14. Then the Adhvaryu priest gives him (the king) the *sphya* (spade) (saying) "Thou art Indra's thunderbolt; therewith serve me". This *sphya* is indeed thunderbolt. That Brāhmaṇa, by means of that thunderbolt renders the king weaker than himself. For, whichever king is weaker than a Brahmin, becomes stronger than his enemies. A king who becomes stronger than Brahmin, his enemies become stronger than himself. Therefore a king should be weaker than a Brahmin.

15. He (the king) hands over that spade to his brother (saying) "Thou art Indra's thunderbolt; therewith serve me". Thereby the king makes his brother, to be weaker than himself.

16. He (the king's brother) gives it to the *Sūta* (chronicler) or *Sthāpati* (the Governor) (saying) "Thou art Indra's thunderbolt; therewith serve me". Thereby the King's brother renders the chronicler or the Governor weaker than himself.

17. He (the *Sūta* or *Sthāpati*) gives it to *Grāmaṇī* (village headman) (saying) "Thou art Indra's thunderbolt; therewith serve me". Thereby the *Sūta* or *Sthāpati* makes the *Grāmaṇī* to be the weaker than himself.

18. The *Grāmaṇī* gives it to his own brother (*sajātaḥ*) (saying) 'Thou art Indra's thunderbolt; therewith serve me'. Thereby the *Grāmaṇī* makes his brother to be weaker than himself.

19. And as to why it (the spade) is passed on this way (from the king upto the *sajātaḥ*)—they do so to maintain these subjects (of different social strata) in their proper order to avoid confusion. Therefore these subjects are put in the proper social order and without confusion. Thereupon the *sajātaḥ* takes it and gives to Pratiprasthātṛ (the first assistant of Adhvaryu). The Pratiprasthātṛ, with that spade, prepares the ground for dice-game, chanting the *puroruk* verse of *Śukra*. *Śukra* is the eater and he thereby makes him the eater.

अथ मन्थिनः पुरोरुचा विमितं विमिन्वन्त्याद्यो वै मन्थ्यत्तारमेवैनमेतत्कृत्वा तस्मा एतदन्नं जनयति स वै समृद्धोऽत्ता यस्यान्नमस्त्यथ हिरण्यमुपास्याधिदेवने जुहोति न वा अनग्नावाहुतिर्हूयतेऽग्नेरु वा एतद्रेतो यद्धिरण्यं तथास्यैषाग्निमत्याहुतिर्हुता भवति ॥ २० ॥

स जुहोत्यग्निः पृथुर्धर्मणस्पतिरित्येष वा अग्निः पृथुर्धर्मणस्पतिर्यदधिदेवनं तस्माद्यमन्यत्र धर्मं न विजानन्ति सभामितेत्येवाहुरेष हि पृथुर्धर्मणस्पतिर्जुषाणो अग्निः पृथुर्धर्मणस्पतिराज्यस्य हविषो वेतु स्वाहेति ॥ २१ ॥

स यदेवं जुहोति रुद्रो ह वा एतामभिमन्यते यामेताꣳ सभायां दीव्यन्तेऽग्निरु वै रुद्र एष उ वा अग्निर्यदधिदेवनं तस्यैतेऽङ्गारा यदक्षा एष हैतामभिमन्यते तमेवैतत्प्रीणाति सोऽस्मै प्रीत एतामनुमन्यते तस्य ह वा एतामनुमताꣳ सभायां घ्नन्ति यो वा राजसूयेन यजते यो वैतदेवं वेद ॥ २२ ॥

अथाक्षान्निवपति स्वाहाकृतान्सूर्यस्य रश्मिभिर्यतध्वꣳ सजातानां मध्यमेष्ठ्यायेति स्वानाꣳ श्रैष्ठ्यायेत्येवैतदाह यदाह सजातानां मध्यमेष्ठ्यायेति ॥ २३ ॥

अथाहाग्नये स्विष्टकृतेऽनुब्रूहीत्यग्निꣳ स्विष्टकृतं यजेति वषट्कृते जुहोति स यदुभे आहुती अन्तरेणैतत्कर्म क्रियत एष वाव प्रजापतिर्यज्ञो य एष तायत एतस्यैवैनमेतत्प्रजापतेर्यज्ञस्य मध्यत आदधाति मध्यतोऽभिषिञ्चत्यथेळामुपहूय मार्जयन्ते तस्य पूर्वाग्निवाहानां द्वावनड्वाहौ दक्षिणा ॥ २४ ॥ इति चतुर्थं ब्राह्मणम् ॥

॥ इति तृतीयोऽध्यायः ॥

20. With the *puroruk* verse of the *Manthin*, they then put up a square shed (with four doors). The *Manthingraha* is the first. They thus having made it the eater, from that they produce this food. He is the hefty eater who has (enough) food. He then puts a piece of gold (in the ladling of ghee) and offers on the ground (meant) for dice-game. No offering is to be made without fire. This gold being the seed of Agni. This offering becomes one made in a spot with fire.

21. He offers (saying) "This Agni, the hefty is the lord of *Dharma* (rites), who is (in the form of) dice-game". Therefore when they do not, recognise *Dharma* elsewhere, let them go to the *sabha* (of dice-game) because it is the Agni, the hefty, the lord of *Dharma.* "Thus propitiated, Agni the hefty, the lord of *Dharma*, drink ghee—*Svāhā*".

22. When he thus offers, Rudra approves of that which is placed as bet (here a cow) in the dice-game. Because, Rudra is Agni and this game of dice—is Agni. Its coals are the dice. He (Rudra) approves of her. She who is thus approved, he strikes at the *sabhā.* He who performs the *Rājasūya* and he who knows it thus (strikes at the cow).

23. He then throws the dice (saying) "Offered with (the utterance of) *Svāhā;* you (dice) endeavour, with the help of the Sun's rays, for the middle-most place among brethern". He only means 'For supremacy among kings' when he says 'For the middlemost place among brethern'.

24. Then he says, "Pronounce the invitatory prayer to Agni, the *Sviṣṭakṛt*". "Make the offering to Agni, *Sviṣṭakṛt*". He offers when *vaṣaṭ* is uttered. Now, why this rite is performed between two oblations—this sacrifice which is being performed is forsooth, Prajāpati. This one (the king) is taken from the middle of the Prajāpati, the sacrifice. He is anointed in the middle (of the sacrifice). After the invocation of *Iḍā,* he washes with water. The two drought oxen by the side of the original (frontal) fire are the *dakṣiṇā* for this. (Fourth Brāhmaṇa Ends)

(Chapter Three Ends)

चतुर्थोऽध्यायः

प्रथमं ब्राह्मणम्

वरुणाद्धाभिषिषिचानाद्भर्गोऽपचक्राम वीर्यं वै भर्ग एष एव यज्ञो विष्णुः शश्वद्ध यदेवैतत्तेजो वीर्यꣳ रस एषोऽपाꣳ संभृतस्तद्धैवास्य शश्वद्भर्गं निर्जघान ॥ १ ॥

तमु वै वरुणोऽन्वैच्छत्तमेताभिर्देवताभिरनु समसर्पत्सवित्रा प्रसवित्रा सरस्वत्या वाचा त्वष्ट्रा रूपैः पूष्णा पशुभिरिन्द्रेणास्मै । बृहस्पतिना ब्रह्मणा वरुणेनौजसाग्निना तेजसा सोमेन राज्ञा । विष्णुना देवतया दशम्यैनमन्वविन्दत्तमनुविद्य तमात्मन्यकुरुत तमात्मन्यधत्त तथो वा एनमेष एतद्विष्णुनैव देवतया दशम्यानुविन्दति तमनुविद्य तमात्मनि कुरुते तमात्मनि धत्ते ॥ २ ॥

स वा एष दशमेऽहनि प्रसुतो भवति दशम्या ह्येनं देवतयान्वविन्दत्तस्माद्दशपेयो दश दशैकैकं चमसमनुप्रसृप्ता भवन्ति तस्मान्त्वेव[1] दशपेयो दश सोमपान्पितामहाननुसंख्याय प्रसर्पति स हास्य सोमपीथमश्नुते यो दश सोमपान्पितामहाननुसंचष्टे ॥ ३ ॥

तदु तद्ब्राह्मणस्त्रीनेव चतुरः पञ्च षड्यावेवैता[2] एव देवता अनुसंख्याय प्रसर्पेदेताभिर्वा एनं देवताभिर्वरुणोऽनुसमसर्पदेताभिरेनमाप्नोत्ताभि[3]रेवास्यैष एतत्सोमपीथमश्नुते तस्मादेता एव देवता अनुसंख्याय प्रसर्पेत् ॥ ४ ॥

स यत्रादोभिषेचनीयस्योदवसानीययेष्ट्या यजते तदेतꣳ सावित्रं द्वादशकपालं वाष्टाकपालं वा पुरोळाशं निर्वपति सविता वै देवानां प्रसविता सवितृप्रसूतो वा एनं तद्वरुणोऽनुसमसर्पत्तथो वा एनमेष एतत्सवितृप्रसूत एवानुसꣳ सर्पति तदेकमेव पुण्डरीकं प्रयच्छति सा दक्षिणा ॥ ५ ॥

अथ श्वोभूते सारस्वतं चरुं निर्वपति वाग्वै सरस्वती वाचा[4] वा एनं तद्वरुणोऽनुसम-सर्पत्तथो वा एनमेष एतद्वाचैवानुसꣳ सर्पति तदेकमेव पुण्डरीकं प्रयच्छति ॥ ६ ॥

१. तस्माद्धेव C, M
२. षड्यान्वेवैता Ca, see notes
३. आप्नोदेताभिः (as amended by Caland not called for)
४. वाचो Ca

Chapter Four

BRAHMAṆA I

1. Now when Varuṇa was being consecrated, his lustre departed from him. Lustre being vigour, it is the same as Viṣṇu, the sacrifice. The essence of the collected waters (used for consecration) perhaps washed away that glory, that vigour. That perhaps drove away that lustre.

2. Varuṇa went in search of it. He chased it along with these deities—with Savitṛ, the impeller; with Sarasvatī, the speech; with Tvaṣṭṛ, the forms (of being) with Pūṣan, the cattle; with Indra himself (Yajamāna); with Bṛhaspati, the Brahman; with Varuṇa, the might; with Agni, the glow; with Soma, the king; with Viṣṇu, the tenth deity. He found it (lustre) and having found it, he put it unto himself, he owned it in himself. Therefore he finds it out only with Viṣṇu, the tenth deity. Having found it, he puts it unto himself, he owns it to himself.

3. This one (the king) becomes consecrated on the tenth day. Because he gains it by the tenth deity, it is called *daśapeya*. Each time, ten men steal forth each *graha*. Thence too it is called *daśapeya*. He steals forth enumerating ten of his forefathers who had drunk *soma*. It is thus that he obtains *soma*-draught for himself, because he recalls ten forefathers who had drunk *soma*.

4. If he is a Brahmin, he might (recall) only three, four, five or six (of his forefathers and in the case of a Kṣatriya much less number). So he should only enumerate these deities while he steals forth. Only with these deities, Varuṇa chased and found it. This one (king) also obtains the status of a *soma pīthī* (drinker of *soma* draught) only by (enumerating) these deities. Therefore he sould steal forth enumerating the names of these deities.

5. Now when he offers the completing oblation related to the consecration, he prepares the *puroḍāśa* for Savitṛ in twelve potsherds or in eighteen potsherds. Savitṛ is the impeller of gods. Impelled by Savitṛ, Varuṇa chased it. Therefore this one (Yajamāna) steals forth behind it only on being impelled by Savitṛ. He offers only one (golden) lotus and that is the *dakṣiṇā*.

6. On the next day, he prepares a *caru* for Sarasvatī. Sarasvatī is indeed speech. It is with speech that Varuṇa chased it. Therefore this one (king) steals forth with speech. He gives only one (golden) lotus.

अथ श्वोभूते त्वाष्ट्रं दशकपालं पुरोळाशं निर्वपति त्वष्ट्रा[५] वा एनं तद्रूपैर्वरुणोऽनु समसर्पत्तथो वा एनमेष एतत्त्वष्ट्रैव[६] रूपैरनुसꣳसर्पति तदेकमेव पुण्डरीकं प्रयच्छति ॥ ७ ॥

अथ श्वोभूते पौष्णं चरुं निर्वपति पशवो वै पूषा पशुभिर्वा एनं तद्वरुणोऽनुसमसर्पत्तथो वा एनमेष एतत्पशुभिरेवानुसꣳ सर्पति तदेकमेव पुण्डरीकं प्रयच्छति ॥ ८ ॥

अथ श्वोभूत ऐन्द्रमेकादशकपालं पुरोळाशं निर्वपतीन्द्रियं वै वीर्यमिन्द्र इन्द्रियेण वा एनं तद्वीर्येण वरुणोऽनुसमसर्पत्तथो वा एनमेष एतदिन्द्रियेणैव वीर्येणानुसꣳ सर्पति तदेकमेव पुण्डरीकं प्रयच्छति ॥ ९ ॥

अथ श्वोभूते बार्हस्पत्यं चरुं निर्वपति ब्रह्म वै बृहस्पतिर्ब्रह्मणा वा एनं तद्वरुणोऽनु समसर्पत्तथो वा एनमेष एतद्ब्रह्मणैवानुसꣳ सर्पति तदेकमेव पुण्डरीकं प्रयच्छति ॥ १० ॥

अथ श्वोभूते वारुणं यवमयं चरुं निर्वपति स येन हौजसेदमिमाः प्रजा वरुणो गृह्णाति तेनैवैनं[७] तदोजसा वरुणोऽनुसमसर्पत्तथो वा एनमेष एतत्तेनैवौजसानुसꣳ सर्पति तदेकमेव पुण्डरीकं प्रयच्छति ॥ ११ ॥

तासु सप्तस्विष्टिषु सप्त पुण्डरीकाणि प्रयच्छत्युप पञ्च प्रयच्छति तामस्मै द्वादशपुण्डरीकाꣳ स्रजं कृत्वापिनह्यति सा दीक्षा तद्यानि बिसानि तान्यस्याः पृथिव्या रूपं वधका अन्तरिक्षस्य पुण्डरीकाणि नक्षत्राणां तद्दिवो रूपं यन्नक्षत्राणामेभिरेवैनं तल्लोकैर्दीक्षयति सर्वं[८] वा इमे लोकास्सर्वेणैवैनं तद्दीक्षयत्यथ यद्द्वादश पुण्डरीका भवन्ति द्वादश वै मासास्संवत्सरस्य सर्वमु वै संवत्सरस्सर्वेणैवैनं तद्दीक्षयति ॥ १२ ॥

अथ यत्रादोऽभिषेचनीयं[९] क्रीणन्ति तत्क्रीत्वैवैनं द्वेधोपनह्यति द्वेधोपनह्य परिवहन्ति पर्युह्यान्यतरमहात्रासादयत्यन्यतरं पुरोहितस्य वा गृहेषु ब्रह्मणो वा हृत्वा निदधति स यं

५. त्वष्टा V2,TE
६. त्वष्टैव V2,TE
७. ते वैनं V1,V2
८. सर्वे M
९. अभिषेचनीये Ca

7. On the next day, he prepares a *puroḍāśa* for Tvaṣṭṛ in ten potsherds. With Tvaṣṭṛ, the forms (of the beings), Varuṇa chased it. Therefore this one (Yajamāna) steals forth behind it, with those forms of Tvaṣṭṛ. He gives only one (golden) lotus.

8. On the next day, he prepares a *caru* for Pūṣan. Pūṣan is the cattle. It is with the cattle that Varuṇa chased it. Therefore this one (Yajamāna) steals forth behind it with the cattle. He gives only one (golden) lotus.

9. On the next day, he prepares a *puroḍāśa* for Indra in eleven potsherds. Indra is energy, the vigour. It is with energy, that is vigour, Varuṇa chased it. Therefore this one (Yajamāna) steals forth behind him with energy, that is vigour. He gives only one (golden) lotus.

10. On the next day he prepares a *caru* for Bṛhaspati. Bṛhaspati is Brahman. It is with the Brahman that Varuṇa chased it. Therefore this one (Yajamāna) steals forth behind it with Brahman. He gives only one (golden) lotus.

11. On the next day, he prepares a *caru* made of barley for Varuṇa. That glory with which Varuṇa seized these creatures, with that glory, Varuṇa chased it. Therefore this one (Yajamāna) steals forth behind it with that glory. He gives only one (golden) lotus.

12. In those seven oblations, he gives seven (golden) lotuses. In addition, he gives five (lotuses). Then he makes a garland of twelve lotuses and makes him (king) wear it. What fibres there are, they are a form of this earth. What seed-stalks there are, they are a form of the aerial region. The lotus flowers are the stars and they are a form of the sky which is of the stars. He initiates him with these (three) regions. These regions encompass all. So he initiates him with all. Now, as to why there are twelve lotuses—a year has twelve months. The year is all and he is initiated with all.

13. When he buys (the *soma*) for consecration, he divides it into two. Having divided it into two, he drives him around (on the cart). Having taken round, he places one half here (on the throne-seat) and the other half, he takes and keeps it in the house of the priest or the Brahman. That he brings here and places it on the

तं पुरोहितस्य वा गृहेषु ब्रह्मणो वा हृत्वा निदधति तमत्राहृत्यासन्द्यामासाद्य प्रपाद्यातिथ्येन[10] चरन्त्यातिथ्येन चरित्वोपसद्भिः[11] ॥ १३ ॥

तद्धैके हवींꣳष्येवैतानि निर्वपन्त्याग्नेयमष्टाकपालं पुरोळाशꣳ सौम्यं चरुं वैष्णवं त्रिकपालं वा चरुं वा तदु तथा न कुर्याद्ध्वलति वै स यो यज्ञपथादेत्येत्यु वा एष यज्ञपथाद्य एवं करोति तस्मादाज्यहविष एव स्युः ॥ १४ ॥

स वा अग्निं यजति तेजो वा अग्निस्तेजसा वा एनं तद्वरुणोऽनुसमसर्पत्तथो वा एनमेष एतत्तेजसैवानुसꣳ सर्पति ॥ १५ ॥

अथ सोमं यजति क्षत्रं वै सोमः क्षत्रेण वा एनं तद्वरुणोऽनुसमसर्पत्तथो वा एनमेष एतत्क्षत्रेणैवानुसꣳसर्पति ॥ १६ ॥

अथ विष्णुं यजति विष्णुना वा एनं तद्देवतया दशम्या वरुणोऽन्वविन्दत्तमनुविद्य तमात्मन्यकुरुत तमात्मन्यधत्त तथो वा एनमेष एतद्विष्णुनैव देवतया दशम्यानुविन्दति तमनुविद्य तमात्मनि कुरुते तमात्मनि धत्ते ॥ १७ ॥

स वा एष सप्तदशो भवति सप्तदशो हि प्रजापतिः प्रजापतिर्ह्येष तस्मादेष सप्तदशो भवति ॥ १८ ॥

तद्द्वादश प्रथमगर्भाः पष्ठौह्यस्ता ब्रह्मणो दक्षिणा द्वादश वै मासास्संवत्सरस्य संवत्सरो यज्ञः प्रजापतिस्तस्माद्द्वादश प्रथमगर्भाः पष्ठौह्यो दक्षिणाः ॥ १९ ॥

ता गर्भैः सह चतुर्विंꣳशतिर्भवन्ति चतुर्विंꣳशतिर्वा अर्धमासास्संवत्सरस्य संवत्सरो यज्ञः प्रजापतिस्तस्माद्गर्भैस्सह चतुर्विंꣳशतिर्भवन्ति ॥ २० ॥

हिरण्मयीꣳ स्रजमुद्गात्रे रुक्मꣳ होत्रे हिरण्मयान्प्राकाशानध्वर्युभ्यामश्वं प्रस्तोत्रे वशां मैत्रावरुणायर्षभं ब्राह्मणाच्छꣳसिने वाससी नेष्टृपोतृभ्यामन्यतोयुक्तं यवाचितमच्छावा-कायानड्वाहमग्नीधे ता वा एता द्वादश वा त्रयोदश वा दक्षिणा ददाति द्वादश वा वै त्रयोदश

१०. तमत्याहृत्य C
११. See notes

throne-seat. Having placed, he proceeds with offering honour due to the guest. After proceeding with honouring the guest, he performs the *upasads*.

14. Some prepare only these offerings—The *puroḍāśa* in eight potsherds for Agni; the *caru* for Soma; and (*puroḍāśa*) in three potsherds or a *caru* for Viṣṇu. That should not be done so. Because he who swerves from the path of the sacrifice, faulters. He who does this way is swerving from the path of the sacrifice. So let there be ghee oblations only.

15. Now he offers to Agni. Agni is glow. It is with glow that Varuṇa chased it. Therefore this one (Yajamāna) steals forth behind it with glow.

16. Then he offers to Soma. Soma is Kṣatra (valour). It is with valour that Varuṇa chased it. Therefore this one (Yajamāna) steals forth behind it with valour.

17. Then he offers to Viṣṇu. It is with Viṣṇu, that tenth deity, Varuṇa found it. Having found it, he put it into himself; he owned it to himself. Therefore this one (Yajamāna) with Viṣṇu, the tenth deity, finds it out and having found it, puts it unto himself, owns it to himself.

18. Thus it becomes seventeenfold (*stoma*) for, Prajāpati is seventeenfold. This sacrifice is indeed Prajāpati. Hence it becomes seventeenfold.

19. Twelve cows in their first pregnancy are the *dakṣiṇā* for the Brahmin. A year has twelve months. The year is sacrifice i.e. Prajāpati. Therefore twelve cows in their first pregnancy are the *dakṣiṇā*.

20. They (the cows) with their twelve embryo calves become twenty-four. There are twenty-four half months for a year. The year is sacrifice i.e. Prajāpati. Therefore with embryo they become twenty-four.

21. He gives the golden garland (as *dakṣiṇā*) to the Udgātṛ; a gold plate to the Hotṛ; two golden mirrors to the two Adhvaryu; a horse to Prastotṛ; a sterile cow to Maitra-Varuṇa; a bull to the Brāhmaṇāccaṁsin; garment to Neṣṭṛ and Potā, each; to the Acchāvāka, a cart laden with barley and yoked (by an ox) on one side and an ox to Agnīdhra. Thus he gives twelve or thirteen (items as) *dakṣiṇā*. A year has twelve

वा संवत्सरस्य मासास्संवत्सरो यज्ञः प्रजापतिस्तदेतं प्रत्यक्षं यज्ञं[12] प्रजापतिमास्वा तं परिगृह्य तमात्मनि कुरुते तमात्मनि धत्ते ॥ २१ ॥ इति प्रथमं ब्राह्मणम् ॥

द्वितीयं ब्राह्मणम्

आग्नेयोऽष्टाकपालो भवति तं पुरस्तादासादयत्यैन्द्र एकादशकपालो भवति तं दक्षिणत आसादयति सौम्यो वा चरुर्[1]वैश्वदेवश्चरुर्भवति तं पश्चादासादयति मैत्रावरुणी पयस्या भवति तामुत्तरत आसादयति बार्हस्पत्यश्चरुर्भवति तं मध्य आसादयति तेषां वा एतेषां पञ्चानाꣳ हविषां पञ्च बिलानि स यदेतेषां पञ्चानाꣳ हविषां पञ्च बिलानि तस्माच्चरुः पञ्चबिल इत्याख्यायते ॥ १ ॥

स यदेतेन यजते यदेवैनमदो दिशः समारोहयति यद्दृतून्यत्स्तोमान्यच्छन्दाꣳसि यत्सामानि तत एवैनमेतेन निष्क्रीणाति यद्धैतेन न यजेत दुप्येद्वाह म्रियेत वा प्र वा पतेत्तस्मादेतेन यजते ॥ २ ॥

सोऽनेनाग्नेयेनाष्टाकपालेन पुरोळाशेन प्रचरति यदेवैनं प्राचीं दिशꣳ समारोहयति यद्दृतून्यत्स्तोमान्यच्छन्दाꣳसि यत्सामानि तत एवैनमेतेन निष्क्रीणाति स हुत्वैवाहुतिꣳ सꣳस्रवं बार्हस्पत्येऽवनयति ॥ ३ ॥

अथानेनैन्द्रेणैकादशकपालेन पुरोळाशेन प्रचरति सौम्येन वा चरुणा स यतरेणैतयोश्चरति यदेवैनं दक्षिणां दिशꣳ समारोहयति यद्दृतून्यत्स्तोमान्यच्छन्दाꣳसि यत्सामानि तत एवैनमेतेन निष्क्रीणाति स हुत्वैवाहुतिꣳ सꣳस्रवं बार्हस्पत्येऽवनयति ॥ ४ ॥

अथानेन वैश्वदेवेन चरुणा प्रचरति यदेवैनं प्रतीचीं दिशꣳ समारोहयति यद्दृतून्यत्स्तोमान्यच्छन्दाꣳसि यत्सामानि तत एवैनमेतेन निष्क्रीणाति स हुत्वैवाहुतिꣳ सꣳस्रवं बार्हस्पत्येऽवनयति ॥ ५ ॥

१२. प्रत्यक्षयज्ञं Ca

१. सौम्यं वा चरुं TE

or thirteen months and the sacrifice, Prajāpati is year. Thus he directly obtains the sacrifice, i.e. Prajāpati, having acquired him, he puts him into himself and owns him to himself. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. The *puroḍāśa* for Agni is in eight potsherds. He places it on the eastern side. There is a *puroḍāśa* in eleven potsherds for Indra or a *caru* for Soma. He places it on the southern side. There is a *caru* for Viśvedevas which, he keeps on the Western side. There is a curd preparation for Mitra-Varuṇa which he places on the northern side. There is a *caru* for Bṛhaspati. He keeps it in the middle. For these five oblations, there are five *bilas* (holes or conclave depressions to hold the dishes). Therefore (the collection of five offerings) is called *pañcabila* (five-holed).

2. Now as to why he (priest) makes him offer these (*pañca-bila* oblations) is this—because he had made him (the Yajamāna) ascend these regions, these seasons, these *stomas*, these metres and these *sāmans*, therefrom he now redeems him (Yajamāna) by these offerings. If he were not to perfrom these offerings, then he would become arrogant or die or he may collapse. Therefore he should make these offerings.

3. He then proceeds with this *puroḍāśa*, in eight potsherds for Agni. With this, it was he who made him ascend the eastern region; those seasons, those *stomas*, those metres and those *sāmans* (corresponding to it). From those, he redeems him (Yajamāna). After making the offering, he pours the residue in the *caru* for Bṛhaspati.

4. He then proceeds with the *Puroḍāśa* in eleven potsherds for Indra or with a *caru* for Soma. By either of these had he made him ascend the southern region, those seasons, those *stomas*, those metres and those *Sāmans* (corresponding to it). From those he redeems him (Yajamāna). After making the offering he pours the residue in the *caru* for Bṛhaspati.

5. He then proceeds with the *caru* for Viśvedevas. By that had he made him ascend the western region; those seasons, those *stomas*, those metres and those *sāmans* (corresponding to it). From those, he redeems him (Yajamāna). After making the offering, he pours the residue in the *caru* for Bṛhaspati.

अथानया मैत्रावरुण्या पयस्यया प्रचरति यदेवैनमुदीचीं दिशꣳ समारोहयति यदृतून्यत्स्तोमान्यच्छन्दाꣳसि यत्सामानि तत एवैनमेतेन निष्क्रीणाति स हुत्वैवाहुतिꣳ सꣳस्रवं बार्हस्पत्येऽवनयति ॥ ६ ॥

अथानेन बार्हस्पत्येन चरुणा प्रचरति यदेवैनमूर्ध्वां दिशꣳ समारोहयति यदृतून्यत्स्तोमान्यच्छन्दाꣳसि यत्सामानि तत एवैनमेतेन निष्क्रीणाति स यद्धुत्वा हुत्वा सꣳस्रवं बार्हस्पत्येऽवनयति सर्वाभ्य एवास्मा एतद्दिग्भ्योऽन्नाद्यं बलिꣳ हारयति तꣳ सर्वाभ्यो दिग्भ्योऽन्नाद्यं बलिरुपसमैति ॥ ७ ॥

तस्यास्याग्नेयस्याष्टाकपालस्य हिरण्यं दक्षिणाग्नेयो ह्येष यज्ञोऽग्नेर्हि रेतो हिरण्यं तस्मादस्य हिरण्यं दक्षिणा तदग्नीधे ददात्यग्निर्ह्येष निदानेन यदग्नीत्तस्मात्तदग्नीधे ददाति ॥ ८ ॥

अथास्यैन्द्रस्यैकादशकपालस्यर्षभो दक्षिणा तद्धि पशुष्वैन्द्रꣳ रूपं यदृषभस्य यद्यु सौम्यश्चरुः स्याद्बभ्रुर्गौर्दक्षिणा स्यात्तद्धि पशुषु सौम्यꣳ रूपं यद्बभ्रोर्गोस्स यतर एतयोर्भवति तं ब्रह्मणे ददाति ब्रह्मा हि दक्षिणतो यज्ञस्याभिगोप्ता ॥ ९ ॥

अथास्य वैश्वदेवस्य चरोः पृषन्गौर्दक्षिणा भूमा वा एतद्रूपाणां यत्पृषतो गोर्भूमो वै विश्वेदेवास्तस्मादस्य पृषन्गौर्दक्षिणा तꣳ होत्रे ददाति भूमो हि होता ॥ १० ॥

अथास्या मैत्रावरुण्याः पयस्याया वशा दक्षिणा सा हि मैत्रावरुणी यद्वशा यदि वशां न विन्देदपि याप्रवीता सा स्यादप्रवीतो हि वशा भवति तामध्वर्यवे ददाति प्राणोदानौ वै मित्रावरुणौ प्राणोदाना उ वा अध्वर्यू तस्मात्तामध्वर्यवे ददाति ॥ ११ ॥

अथास्य बार्हस्पत्यस्य चरोश्शितिपृष्ठो गौर्दक्षिणैषा ह्यूर्ध्वा दिग्बृहस्पतेस्तदेष उपरिष्टादर्यम्णः पन्थास्तस्मादस्य शितिपृष्ठो गौर्दक्षिणा तं ब्रह्मणे ददाति बृहस्पतिर्वै देवानां ब्रह्मैवमु वा एष एतस्य ब्रह्मा तस्मात्तं ब्रह्मणे ददाति ॥ १२ ॥

तेन हाप्येतेन विष्ठाव्राजो[२]ऽन्नाद्यकामो यजेत सर्वाभ्य एवास्मा एतद्दिग्भ्योऽन्नाद्यं बलिꣳ हारयति तꣳ सर्वाभ्यो दिग्भ्योऽन्नाद्यं बलिरुपसमैति स सर्वासां दिशामन्नादो भवति ॥ १३ ॥ इति द्वितीयं ब्राह्मणम् ॥

२. विष्ठाव्राजे TE, विष्ठाव्राजे Ca, see notes

6. He then proceeds with the *puroḍāśa* in eleven potsherds for Indra or with a *caru* for Soma. By either of these had he made him ascend the southern region, those seasons, those *stomas*, those metres and those *sāmans* (corresponding to it). From those he redeemds him (the Yajamāna). After making the offering, he pours the residue in the *caru* for Bṛhaspati.

7. He then proceeds with the *caru* for Bṛhaspati. By that he had made him ascend the upper region. Each time after making the offerings, he pours the residue into the *caru* for Bṛhaspati. Thereby he causes food to be bestowed upon him (Yajamāna) and hence food offerings reach him (the king).

8. For this (*puroḍāśa* offering) in eight potsherds for Agni, gold is *dakṣiṇā*. For this sacrifice belongs to Agni and gold is Agni's seed. Therefore gold is *dakṣiṇā* for this and it has to be given to Agnīdh, for he (Agnīdh) is virtually Agni himself. So it is to be given to Agnīdh.

9. For this (*puroḍāśa* offering) in eleven potsherds for Indra, a bull is *dakṣiṇā*. For it (bull) is the Indra's form among animals. If it is the *caru* of Soma, then a brown ox is the *dakṣiṇā*. Because it (brown ox) is the Soma's form among animals. Whichever of these happens to be (the *dakṣiṇā*), it is to be given to Brahmā. Because Brahmā is the protector of the sacrifice from the south.

10. For this (offering) of *caru* for Viśvedevas, a spotted cow is *dakṣiṇā*. That which is a spotted cow, has abundance of colours. Viśvedevas form a multitude. Therefore for this, a spotted cow is *dakṣiṇā*. That is to be given to Hotṛ, because Hotṛ means abundance.

11. For (the offering of) the curd preparation for Mitrā-Varuṇa, a sterile cow is *dakṣiṇa*. She, sterile cow is sacred to Mitrā-Varuṇa. If one does not get a sterile cow, it can be a cow which has not yet conceived. For a sterile cow is also not impregnated. She should be given to Adhvaryu. Mitrā and Varuṇa are the *prāṇa* (out-breathing) and *udāna* (in-breathing). The (two) Adhvaryus are *prāṇa* and *udāna*. Therefore she should be given to Adhvaryu.

12. For (the offering of) the *caru* for Bṛhaspati, a white-backed bullock is *dakṣiṇā*. This upper region belongs to Bṛhaspati and above that is the path of *Aryaman* (Sun). Therefore, white-backed bullock is *dakṣiṇā* for this. That is to be given to Brahmā. Brhaspati is the Brahmā for the gods. In the same way this one is Brahmā for this (sacrificer). Therefore it should be given to Brahmā.

13. With these (oblations), one desirous of food can offer (in a non-sacrificial context) at a cow-shed heaped with cow-dung. By those, food offerings from all regions are caused to reach him. From all regions food offerings converge on him. He verily becomes the eater of food from all quarters. (Second Brāhmaṇa Ends)

तृतीयं ब्राह्मणम्

स वै प्रयुजाꣳ हविर्भिर्यजते स यत्प्रयुजाꣳ हविर्भिर्यजत ऋतूꣳहैवैतत्सुषुवाणः प्रयुङ्क्ते त एनमृतवो युक्ता वहन्ति ॥ १ ॥

तानि वै द्वादश भवन्ति द्वादश वै मासास्संवत्सरस्य तस्माद्द्वादश भवन्ति तैर्मासि मासि यजते मासि मास्यैवैतदृतून्युङ्क्ते त एनमृतवो युक्ता वहन्ति ॥ २ ॥

तदु नाद्रियेत शम्यापराव्याधꣳ शम्यापराव्याधमेव षड्भिर्हविर्भिः प्राग्यजमान एति तदृतून्प्राचो युङ्क्ते त एनमृतवो युक्ताः प्राञ्चं वहन्ति शम्यापराव्याधꣳ शम्यापराव्याधमेव षड्भिर्हविर्भिः पुनर्यजमान एति तदृतून्प्रतीचो युङ्क्ते त एनमृतवो युक्ताः पुनरावहन्ति ॥ ३ ॥

तदु नाद्रियेत समानबर्हीꣳष्येव पुर्वेद्युः षड्ढवीꣳषि निर्वपेत्तदृतून्प्राचो युङ्क्ते त एनमृतवो युक्ताः प्राञ्चं वहन्ति तेषां पूर्वाग्निवाहानां द्वावनड्वाहौ दक्षिणा वहन्ति ह्येन[1] मृतवो युक्ता वहत्यनड्वान्युक्तस्समानबर्हीꣳष्येव श्वोभूते षड्ढवीꣳषि निर्वपेत्तदृतून्प्रतीचो युङ्क्ते त एनमृतवो युक्ताः पुनरावहन्ति तेषां पूर्वाग्निवाहानां द्वावनड्वाहौ दक्षिणा वहन्ति ह्येनमृतवो[2] युक्ता वहत्यनड्वान्युक्तः ॥ ४ ॥

ते य ऊर्ध्वाः शैशिरादा प्रावृषो ये ते षण्मासास्तेषाꣳ रूपं पूर्वाणि षड्ढवीꣳषि यथा ग्रैष्मायेति प्राङ् याया अथ य ऊर्ध्वाः प्रावृष आशैशिराद्ये ते षण्मासास्तेषाꣳ रूपमुत्तराणि षड्ढवीꣳषि यथा वार्षिकायेति प्रत्यङ्यायास्तद्ध स्मैतत्पुरैव[3] कुरुपञ्चाला आहुर्ऋतवो वा अस्मान्युक्ता वहन्तीत्यृतून्वा वयं युक्ताननुचराम इत्येते[4] ह स्म तदाहू राजसूययाजिनो हि तेषाꣳ राजान आसुः[5] ॥ ५ ॥ इति तृतीयं ब्राह्मणम् ॥

१. ह्येतं TE
२. ह्येतं TE
३. पुरेव TE
४. इत्येतेन TE
५. See notes

BRĀHMAṆA III

1. He performs the oblations of *prayuja* (offering associated with *prayuja* chants). The reason why he performs the oblations of *prayuja* is that the anointed (king) thereby yokes the seasons. Those seasons thus yoked carry him.

2. They are twelve (offerings). A year has twelve months. So they are twelve. By them he offers each month. He yokes the seasons monthly. Thus those seasons get yoked.

3. That (above injunction of offering each month) should not be taken note of. Moving eastwards, he offers six of them, each at the distance of the yoke-pin's throw from the other. (Moving from the *Āhavanīya*, he performs six offerings at six different spots each at a distance measured by throwing the yoke-pin). Thus he yokes the seasons at the eastern side. Thus yoked, the seasons carry him eastwards. Then he moves (in reverse) each time at a distance measured by the throw of the yoke-pin; that yokes the seasons at the western side. Thus yoked, these seasons carry him back.

4. This (procedure) is not to be followed. On the previous day, he should prepare the six oblations on a common *barhis* (on a single fire). That yokes the seasons eastwards. Thus yoked, these seasons carry him eastwards. Two of the oxen drawing the original fire are the *dakṣiṇā* for them. Yoked are the seasons. An ox yoked, draws (the carriage). On the next day, on a common *barhis* (on a single fire), he should prepare six oblations. That yokes the seasons westwards. Thus yoked, these seasons carry him back. For them, two of the oxen drawing the original fire are the *dakṣiṇā*. Yoked are the seasons. An oxen yoked, draws (the carriage).

5. The first six oblations represent the six months from *Śiśira* (winter) onwards upto *Prāvṛt* (rainy season) proceeding towards east for the summer. The next six oblations represent the six months from *Prāvṛt* (rainy season) onwards upto *śiśira* (winter) proceeds towards west for the rainy season. This is what the Kuru-Pañcālas said once, "The seasons yoked, carry us; we follow the seasons yoked". They referred to this (procedure in this sacrifice) because their (Kuru-Pañcāla's) kings were those who performed *Rājasūya*. (Third Brāhmaṇa Ends)

चतुर्थं ब्राह्मणम्

श्येनीं[१] विचित्त[२]गर्भामदितय आलभत इयं वा अदितिरस्या एवैनमेतया गर्भं करोत्यस्या एवैतया गर्भो भवति तस्यावृद्येयं वशाया अष्टापद्यास्तस्य तादृश्येव गौर्दक्षिणा ॥ १ ॥

पृषतीं विचित्त[३]गर्भां मरुद्भ्य आलभते विशो वै मरुतो देवविशं विश एवैनमेतया गर्भं करोति विश एवैतया गर्भो भवति तस्यावृद्येयं वशाया अष्टापद्यास्तस्य तादृश्येव गौर्दक्षिणा ॥ २ ॥

तदाहुर्यामिमामदितय इत्यालभत इत्यादित्येभ्य एतामालभेतेति सर्वं वा आदित्या इति सर्वस्यैवनमेतया गर्भं करोतीति सर्वस्यैवैतया गर्भो भवतीति तस्य सैवावृत्सा दक्षिणाथ यामिमां मरुद्भ्य इत्यालभत इति विश्वेभ्य एतां देवेभ्य आलभेतेति सर्वं वै विश्वेदेवा इति सर्वस्यैवैनमेतया गर्भं करोतीति सर्वस्यैवैतया गर्भो भवतीति तस्य सैवावृत्सा दक्षिणा ॥ ३ ॥ इति चतुर्थं ब्राह्मणम् ॥

॥ इति चतुर्थोऽध्यायः ॥

१. श्यैनीं TE
२. विचित्र Ca, MD
३. Same as above

BRĀHMAṆA IV

1. He then seizes a white (cow) visibly pregnant for Aditi. She is indeed Aditi, whose embryo he causes him (the king) to be is Aditi, this earth. By this (cow) he becomes the embryo of this earth. The procedure regarding her (white cow) is the same as for eight-footed barren cow. The *dakṣiṇā* for this is that same type (of cow).

2. He then seizes a spotted (cow) visibly pregnant for Maruts. Maruts are Viś (commoners); the commonfolk among gods. By this, he causes him (the king) to be the embryo of Viś (make the king one to be nourished by the subjects). By this (cow) he becomes the embryo of the Viś. The procedure regarding her (spotted cow) is the same as for eight-footed barren cow. The *dakṣiṇā* for it is (a cow) of that type.

3. When they say that she (white cow) be seized for Aditi, they mean seize her for Ādityas. Ādityas means all. So by this, he is made the embryo of all. He becomes the embryo of all thereby. For that the procedure is the same and the *dakṣiṇā* is same. When they say that she (spotted cow) be seized for Maruts, they mean seize her for Viśvedevas. Viśvedevas are all. So by this he is made the embryo of all. He becomes the embryo of all thereby. For that the procedure is the same and the *dakṣiṇā* is same. (Fourth Brāhmaṇa Ends)

(Chapter Four Ends)

पञ्चमोऽध्यायः

प्रथमं ब्राह्मणम्

स वै श्येतमाश्विनमालभते श्येताविव ह्यश्विनावविं मल्हां[१] सारस्वतीमृषभमिन्द्राय सुत्राम्णे तद्धि पशुष्वैन्द्रꣳ रूपं यदृषभस्य तान्यद्येवꣳ समृद्धानेतान्पशून्विन्देदेत एव स्युर्यद्येवꣳ समृद्धान्न विन्देदप्यजा एव स्युस्त उ वाव सुपरिचरतरा यदजा रोहित उ तर्ह्याश्विनः स्यात् ॥ १ ॥

स यदेतैर्यजते यत्र वै विश्वरूपं त्वाष्ट्रमिन्द्रो जघान तद्ध त्वष्टा क्रुद्धः कुविन्मे पुत्रमवधीदित्यपेन्द्रꣳ सोममाजह्रे स हेत्थमेव प्रसुत आस यथैवायं प्रसुत एवꣳ हैव प्रसुत आसावेन्द्रः ॥ २ ॥

स हेन्द्र ईक्षाञ्चक्र इदं वाव मा यज्ञादन्तर्यन्तीति स यथा बलीयानबलीयस एवꣳ सहसैवाभिद्रुत्यानुपहूत एव द्रोणकलशाच्छुक्रं भक्षयांचकार स हैनं जिहिꣳस विष्वङ् हास्य प्राणेभ्यो दुद्राव मुखाद्धैव न दुद्रावाथान्येभ्यस्सर्वेभ्यः प्राणेभ्यस्तस्मात्प्रायश्चित्तिरभवन्न ह प्रायश्चित्तिरभविष्यद्यन्मुखात्प्रत्यङ्द्रोष्यत् ॥ ३ ॥

चत्वारो वै वर्णा ब्राह्मणो राजन्यो वैश्यः शूद्रो न हात एकतमश्चन भवति यस्सोमं वमति यद्धात एकतमश्चित्स्यात्स्याद्ध प्रायश्चित्तिः स यदस्य नस्तोऽद्रवत्ततस्सिꣳहस्सम-भवद्यत्कर्णाभ्यां ततो वृको यदस्मादवाचः प्राणास्ततश्शार्दूलज्येष्ठाः श्वापदास्संबभूवुरथ यदनेन प्रजननेनैतत्सा[२] परिस्रुदभवदथ त्रिर्निरष्ठीवत्ततः कर्कन्धु कुवलं बदरमिति संबभूवैतत्ततस्समभवद्यदस्य विष्वङ् प्राणेभ्योऽद्रवत् ॥ ४ ॥

स वा इन्द्रस्सर्वेणैव व्यार्ध्यत सोमेन हि व्यार्ध्यत सर्वꣳ हि सोमस्सोमेन सर्वेण व्यृद्धः प्रमयुरिव चचार मङ्कुरिव तमु वा अश्विनावभिषज्यतां तमनेन सर्वेण व्यृद्धं पुनस्समार्धयताꣳ स तादृङ्वेष्ट्वा भवति श्रेयान्वा ॥ ५ ॥

१. See notes
२. प्रजननेनैत्सा Ca

Chapter Five

BRĀHMAṆA I

1. He seizes a reddish white (*paśu*) for Aśvins. Aśvins are reddish white (in complexion). Then a she-goat with teats in the dewlap for Sarasvatī, a bull for Indra, the *Sutrāman* (one who protects well), because the bull is the form of Indra among animals. These (*paśus*) may be seized if available with such specifications. If these, with such specifications are not available, any (three) she-goats would suffice. For they are easier to cook. But in that case, the she-goat for Aśvins should be reddish white in colour.

2. Now, as to why he makes offerings with these in this—where Indra killed Viśvarūpa, the son of Tvaṣṭṛ, that Tvaṣṭṛ got furious, (shouting) "Has he really killed my son" and organised a *Soma* sacrifice in which Indra was discarded. (In that) that (*soma* juice) was pressed in the same manner as how this (*soma* for this occasion) has been pressed.

3. That Indra saw through (and thought) "This is how they exclude me from the sacrifice". Just as a stronger person would do with a weaker one, he (Indra), though uninvited, quickly drank from the *droṇa kalaśa* the pure *soma*. But it hurt him. It flowed all around from the openings of the vital airs (in his body). Only from his mouth it did not flow out; but through all other openings of vital airs (it flowed out). Hence that was (an event) to be atoned. If it had flown out through his mouth, there would not have been a need for atonement.

4. There are four castes; the Brahmin, the Kṣatriya, the Vaiśya and the Śūdra. Not one of them vomits *soma*. If any one of them were so (as vomitter of *soma*) there would have been atonement (prescribed for that too) (i.e. since Indra did not vomit *soma* but it came out through other openings of his body, he deserved atonement). From out of what flowed out through his nose, there arose a lion; what (flowed) from his ears, a wolf (came out); what (flowed) from his hind openings, beasts starting with tigers came out; from that which flowed out of his productive organ, the *parisrut* (fermented liquor) came into being. Thrice he spit out; thence were produced the (fruits called) *karkandhu, kuvala,* and *badara*. It so happened that all around they oozed out from the openings.

5. That Indra got emptied of everything. Because he got emptied of *soma*, and *soma* being everything, he was bereft of all *soma*, move about, as though lifeless; unsteady in his steps as if he were lame. Him the Aśvins treated. They made him recouped with everything once again by means of this (*Sautrāmaṇī*). He having performed that *Iṣṭi* (of *Sautrāmaṇī*) became prosperous.

ते होचुः सुत्रातं बतैनमत्रासतामिति यमनेन सर्वेण व्यृद्धं पुनः समार्धयिष्यामीति[3] तस्मात्सौत्रामणी नाम तस्मादु सोमातिपवितमेतया याजयेयुः सर्वेण वा एष व्यृध्यते यः सोमोऽतिपवते सोमेन हि व्यृध्यते सर्वꣳ हि सोमस्तमनेन सर्वेण व्यृद्धं पुनः समर्धयति स तादृङ्ङ्वेष्ट्वा भवति श्रेयान्वा ॥ ६ ॥

अथ यदेष एतया यजते नाहैवैतꣳ सोमोऽतिपवते न केनचन व्यृध्यते सर्वाꣳस्त्वा एष यज्ञक्रतूनवरुन्धे सर्वा इष्टीरपि दर्विहोमान्यो राजसूयेन यजते देवसृष्ट उ वा एष यज्ञो देवकृतो यत्सौत्रामण्यनया मेऽपीष्टमसदनयापि सूया इति तस्मात्सौत्रामण्या यजते ॥ ७ ॥

स यदेष आश्विनः पशुर्भवत्यश्विनौ वा एनं तदभिषज्यतां तथो वा एनमेष एतदश्विभ्यामेव भिषज्यति ॥ ८ ॥

अथ सारस्वतो वाग्वै सरस्वती वाचा[4] वा एनं तदश्विनावभिषज्यतां तथो वा एनमेष एतद्वाचैव भिषज्यति ॥ ९ ॥

अथैन्द्र इन्द्रो यज्ञस्य देवता सा यैव यज्ञस्य देवता तयैवैनं तदश्विनावभिषज्यतां तथो वा एनमेष एतत्तयैव भिषज्यति ॥ १० ॥

तेषु पशुषु श्रप्यमाणेषु सिꣳहलोमानि वृकलोमानि शार्दूललोमानीत्यावपति यावतां चान्येषाꣳश्वापदानां लोमान्यभ्याप्नोत्येतद्वै ततस्समभवद्यदस्य विष्वङ्प्राणेभ्योऽ-द्रवत्तेनैवैनमेतत्समर्धयति कृत्स्नं करोति ॥ ११ ॥

तदु तथा न कुर्यादुल्कया ह स नखिन्या पशूननुषुवति य एतानि पशुषु श्रप्यमाणेष्वावपति तस्मात्परिस्रुत्येवावपेत्तथा होल्कया नखिन्या पशून्नानुषुवति तथो एनं तेन समर्धयति यत्ततस्समभवत्तस्मात्परिस्रुत्येवावपेत् ॥ १२ ॥

अथैतां परिस्रुतꣳ संदधाति[5] ताꣳ सꣳहितामभिमृशत्यश्विभ्यां पच्यस्व सरस्वत्यै पच्यस्वेन्द्राय सुत्राम्णे पच्यस्वेति स यथैवादो देवतायै हविर्गृह्णन्नादिशत्येवमेवैतद्देवताया

३. समार्धयिष्टमिति Ca
४. वाचो Ca
५. संदधति Ca

6. They (the gods) said "Wonderful, they (Aśvins) have saved him and rendered him well-protected". Since they (Aśvins) recouped him who was completely emptied of everything, by this (rite), it is called *Sautramaṇī.* So he who is emptied of *soma* should be made to perform this (*Sautrāmaṇī*). He from whom *soma* flows out, gets emptied of everything. Because *soma* is everything. This (*Sautrāmaṇī*) again enriches him with all that is emptied from him. So this one (Yajamāna) having performed like that (the *Sautrāmaṇī*) becomes prosperous.

7. Since this one (the Yajamāna of *Rājasūya*) performs this (*Sautrāmaṇī*), the *soma* does not flow out of him. He is not emptied of anything. He who performs *Rājasūya* is assured of gains for himself, all sacrificial rites, all offerings, all the offerings with *darvi.* This offering (of *Sautrāmaṇī*) is instituted by the gods. So he performs the *Sautrāmaṇī* thinking "May this be also performed by me, may I be consecrated by this rite as well".

8. Now as to why the *paśu* is meant for Aśvins here—because it is the Aśvins who cured him (Indra). In like manner, they (priests) get this one (Yajamāna) cured by Aśvins themselves.

9. Why there is one (*paśu*) for Sarasvatī?—Sarasvatī is speech. It was with speech that Aśvins treated him (Indra). Therefore, they (priests) cure this one (Yajamāna) by speech.

10. Why there is one (*paśu*) for Indra?—Indra is the god of the sacrifice. That which was the deity of the sacrifice, by means of that very deity, Aśvins, cured him. Hence the priests cure this one (Yajamāna) with that same deity (of the sacrifice), i.e. Indra.

11. When these animals are being cooked, (Some) one throws hair of a lion, hairs of a wolf and hairs of a tiger; (also) the hairs of all other animals available. Because, these (animals) came out when (*soma*) everything flowed out of the openings (of Indra's body). So with that he now enriches them and makes them complete.

12. It should not be done like that. For, he who throws them (hairs) thus, urges the animals on from behind with a clawed fire-brand. Let him therefore rather throw them into the fermented liquor (*parisrut*). So doing he does not urge on the animals from behind with a clawed fire-brand; and thus alone he enriches it therewith and makes it complete. Let him therefore throw them into the *parisrut* only.

13. He now mixes up the spirituous liquor (*parisrut*). He touches that (*parisrut*) prepared (saying) "Get done for the Aśvins; get done for Sarasvatī, get done for Indra, the *Sutrāman*". Just as he addressed that deity, holding up the *havis* for it, in the same manner, he addressed this deity. When she (that deity namely the Vapā)

आदिशति सा यदागच्छत्यथ प्रचरति तद्वावग्नी भवतो नेद्यज्ञाहुतीश्च सुराहुतीश्च सह जुहवामेत्युत्तरस्यां वेदा उत्तरवेदिमुपकिरत्युद्धत एवेतरमुपसमाहितो भवति ॥ १३ ॥

अथैतां परिस्रुतमाहरन्ति तां कुशपवित्रेण पवयति पवित्रं वै मेधः कुशाः पवित्रपूतया मेध्यया प्रचराणीति ॥ १४ ॥

स पवयति वायोः पूतः पवित्रेण प्रत्यङ्सोमो अतिस्रुतः । इन्द्रस्य युज्यस्सखेति तदावपति कर्कन्धुसक्तून्कुवलसक्तून्बदरसक्तूनित्येतद्वै ततस्समभवद्यत्त्रिर्निरष्ठीवत्तेनैवैन-मेतत्समर्धयति कृत्स्नं करोति ॥ १५ ॥

अथैतान्ग्रहान्गृह्णाति स त्रीन्वा गृह्णात्येकं वा स यद्यह त्रीन्गृह्णात्येतयैव समान्या पुरोरुचा गृह्णाति यद्युवेकं गृह्णाति विग्राहं गृह्णात्येकं त्वेव गृह्णीयादेका हि पुरोरुगेकानुवाक्यैका याज्या तस्मादेकमेव गृह्णीयात् ॥ १६ ॥

स गृह्णाति कुविदङ्ग यवमन्तो यवं चिद्यथा दान्त्यनुपूर्वं वियूय । इहेहैषां कृणुहि भोजनानि ये बर्हिषो नमउक्तिं न जग्मुः ॥ उपयामगृहीतोऽस्यश्विभ्यां त्वा सरस्वत्यै त्वेन्द्राय त्वा सुत्राम्ण इत्यथाहाश्विभ्याꣳ सरस्वत्या इन्द्राय सुत्राम्णेऽनुब्रूहीति ॥ १७ ॥

सोऽन्वाह युवꣳ सुराममश्विना नमुचा आसुरे सचा । विपिपाना शुभस्पती इन्द्रं कर्मस्वावतमित्याश्राव्याहाश्विनौ सरस्वतीमिन्द्रꣳ सुत्रामाणं यजेति ॥ १८ ॥

स यजति पुत्रमिव पितरा अश्विनोभेन्द्रावधुः काव्यैर्दꣳसनाभिः यत्सुरामं व्यपिबः शचीभिः सरस्वती त्वा मघवन्नभिष्णगिति वषट्कृते जुहोत्यनु वषट्कृते जुहोति ॥ १९ ॥

अथ शतवितृण्णं वा कुंभमाहरन्ति नववितृण्णं वा स यद्यह शतवितृण्णो भवति शतायुर्वा अयं पुरुषश्शतवीर्यश्शत तेजास्तस्मान्नु शतवितृण्णो यद्यु नववितृण्णो नव वा इमे पुरुषे प्राणास्तस्मान्नववितृण्णः ॥ २० ॥

arrives and is proceeded with. There are two fires, (thinking) 'Let us offer the sacrificial *vapā* oblation and the *surā* oblation (liquor of *parisrut*) together'. On the northern part of the altar, they lay the northern fire and the other fire in a raised manner (on a mound) (in the south).

14. There they bring that *parisrut* and purify it with stalks of *darbha* grass (thinking) 'The sacrificial grass is pure and I shall proceed with this (*parisrut*) purified by the sacrificially pure (grass)'.

15. He purifies (saying) "The inviting *vāyu* purified by this *pavitra* (strainer) which is purifying in nature, has overflown backwards; Indra's mated friend". Then he puts into it (*parisrut*), the flours of *karkandhu, kuvala* and *badara,* because these came out there from when he (Indra) thrice spit. By those (very fruits) he enriches it and makes it whole.

16. Then he takes those *grahas.* He takes three (*grahas*) or one. If he takes three, he takes with equal number of *puroruk* chants. If he takes one, he takes separately. One should take only one (*graha*). There is only one puroruk, one invitatory prayer and one offering chant. Hence only one (*graha*) should be taken.

17. He takes (the *graha* saying) "Yea, even as the harvesters of barley cut their barley crops and other produce spreading around in due order, so you bring foods here"—here for these (Yajamānas) who pay their obeisance to this sacrifice (with *barhi* grass spread around). "Thou art taken with a support for the Aśvins, for Sarasvatī and for Indra, the *Sutrāman*". (Then he says) "Recite the invitatory chants to Aśvins, Sarasvatī and Indra, the *Sutrāman*".

18. He recites (after the Hotṛ) "O Aśvins!, you both having together consumed the varied, charming *soma.* With Namuci, become the masters of the auspicious rite and protect Indra to act". Having called for the *Śrauṣat,* he says "Pronounce the offering chants to the Aśvins, to Sarasvatī and to Indra, the *Sutrāman*".

19. He prays "Just as parents protect their son, these Aśvins protected you, O Indra! They have stood by you with eulogies of your deeds and with their action. Whilst you gulped the charming *soma,* O Indra! Sarasvatī cured you by her services". He makes the offering on the uttering of *Vaṣaṭ.* He again makes an offering when a second time *Vaṣaṭ* is uttered.

20. They now bring a pitcher with hundred perforations or with nine. If it is with hundred holes (it is because) man has a life-span of hundred years. He is hundredfold strong, and has hundredfold effulgence. Hence it is with hundred perforations. If it is one with nine holes (it is because) these are nine vital airs in man and hence it has nine holes.

तः शिक्योदुतं दक्षिणमग्निमुपर्युपरि धारयन्ति तदिमां परिशिष्टां परिस्रुतमासिञ्चति[६] ॥ २१ ॥

तं विश्चोतन्तमुपतिष्ठते[७] पितृणाः सोमवतां तिसृभिर्ऋग्भिः पितृणां बर्हिषदां तिसृभिर्ऋग्भिः पितृणामग्निष्वात्तानां तिसृभिर्ऋग्भिर्यत्र वा अद इन्द्रः सोमोऽत्यपवत तद्यदस्य व्यृद्धस्य पितॄनगच्छत्त्रया वै पितरस्तदेवास्यैतेन समीरयति तदाप्यायति तेनैनः समर्धयति तस्मादेवमुपतिष्ठते ॥ २२ ॥

अथैतः सावित्रं द्वादशकपालं वाष्टाकपालं वा पुरोळाशं निर्वपति सविता वै देवानां प्रसविता सवितृप्रसूतौ वा एनं तदश्विनावभिषज्यतां तथो वा एनमेष एतत्सवितृप्रसूत एव भिषज्यति ॥ २३ ॥

ऐन्द्रमेकादशकपालमिन्द्रो[८] यज्ञस्य देवता सा यैव यज्ञस्य देवता तयैवैनं तदश्विनावभिषज्यतां तथो वा एनमेष एतत्तयैव भिषज्यति ॥ २४ ॥

वारुणं दशकपालं वरुणो वा अर्पयिता वरुणो वै तदर्पयति यदिदं किञ्चर्छति तमेवैतत्प्रीणाति स एनं प्रीतस्तेन समर्धयति येनार्पयति ॥ २५ ॥

स यदि सोमातिपवितमेतया याजयेयुरिष्टा अनुयाजा स्युरव्यूळ्हे स्रुचावथैतैर्हविर्भिः प्रचरेयुः पश्चाद्वै सोमोऽतिपवते जघनार्धो वा एष यज्ञस्य मेध उ वा एतद्यदेतानि हवीःषि तदेनमेतेन मेधसा पश्चादपिदधात्याश्विनेनोन्तर्हि द्विकपालेन पुरस्तात्प्रचरेयुः ॥ २६ ॥

तदु तथा न कुर्याद्ध्वलति वै स यो यज्ञपथादेत्येत्यु वा एष यज्ञपथाद्य एवं करोति तस्माद्यत्रैवेतरेषां पशूनां वपाभिः प्रचरेयुस्तदेवैतैर्हविर्भिः प्रचरेयुस्तस्य नपुःसको गौर्दक्षिणा न वा एष स्त्री न पुमान्यन्नपुःसको नो वा एष सोमो व सुरा यत्परिस्रुद्यदाहास्या ग्रहान्गृह्णन्ति स यदग्नौ जुह्वति तेन न सुरा यदुन भक्षयन्ति तेन न सोमोऽश्वा वाव[९] रथवाही सा वै न स्त्री न पुमान्यदश्वा रथवाही यदह रथं वहति तेन न स्त्री यदु स्त्री तेन नाश्वः ॥ २७ ॥ इति प्रथमं ब्राह्मणम् ॥

६. आसिञ्चन्ति TE
७. विश्चोतन्तं TE
८. See notes
९. अश्वा वा रथ Ca

21. They hold it, placed in a sling, up above the southern fire. Into that he pours the residue of the *parisrut* (left over after offering).

22. While it (*parisrut* liquor) trickles through (the holes of the pitcher); he stands by worshipping with three *Ṛk mantras* propitiating the *pitṛs* who are associated with Soma (*Somavantaḥ pitaṛh*); the *pitṛs* seated on the *barhi* grass (seats); and the *Pitṛs* who are *Agniṣvāttās* (consigned to fire); whence *soma* flowed out of Indra, that part of it which went to the *pitṛs* from the emptied Indra; *pitṛs* being (of) three categories; with that very same part he unites hīm (Indra) now; he propitiates him; and enriches him with that. Therefore he thus stands by (worshipping).

23. Then he prepares the *puroḍāśa* for Savitṛ in twelve potsherds or in eighteen potsherds; Savitṛ is the impeller of the gods. Impelled by Savitṛ it was that the Aśvins treated him (Indra). In like manner, this one (Yajamāna) being impelled by Savitṛ, cures him (Indra).

24. Then there is (a *puroḍāśa*) for Varuṇa in twelve potsherds. For, Varuṇa is the piercer and whatever wound is there it is due to Varuṇa piercing. This (*puroḍāśa*) appeases him (Varuṇa). By him (Varuṇa) the piercer, he enriches him (cures him).

25. Then there is (a *puroḍāśa*) for Indra in eleven potsherds. Indra is the deity of the sacrifice. Aśvins cured him by that very deity of the sacrifice. In the same manner this one (Yajamāna) cures him by means of that (very deity).

26. And if he makes this offering to the one emptied of *soma*, then after the *Anuyājās* (animal offerings are made) and the two *srucas* are separated—they should proceed with these oblations. *Soma* flowed out (of Indra) at the back side and this is the hind part of the sacrifice. These oblations are the fat (of Indra). Hence with these fats he thus reinforces him at the back. In that case he should prepare a *puroḍāśa* in two potsherds for Aśvins and proceed to the fore-side.

27. Let him, however, not do it in that way. For whoever departs from the path of sacrifice, faulters. One who does like this swerves from the path of sacrifice. When he proceeds with the other *vapā* offerings of *paśus*, at that very time, he should proceed with these oblations. For that a bull (casterated) is *dakṣiṇā*. For, it is neither male nor female. This *parisrut* is neither liquor nor is it *soma*. Since it is said that they take the *grahas* for this (offering) and is offered into fire, it is not liquor. Since they do not eat (drink) it, it is not *soma*. (Alternatively, *dakṣiṇā* can be) a draught-mare. Since it draws a chariot, it is not female and since it is a mare, it is not a horse. (First Brāhmaṇa Ends)

द्वितीयं ब्राह्मणम्

स वा एतेनाभिषेचनीयेनेष्ट्वा संवत्सरं केशान्न वपते स यत्केशान्न वपते रसो वा अयं वीर्यं तेज इदमपाᳬ संभृतं येनैनमेतदभिषिञ्चति तस्याभिषिक्तस्यैकोऽभिषेकः केशान्प्रथमानाच्छति स यद्ध केशान्वपेत[1] जिह्माᳬ हैताᳬ श्रियं विनाशयेद्व्युदुह्यात्तस्मात्केशान्न वपते ॥ १ ॥

स वै संवत्सरं न वपते संवत्सरसम्मितो हि व्रतचर्या तस्मात्संवत्सरं न वपतेऽथ खलु संवत्सर एतेन व्रतविसर्जनीयेन यजते केशवपनीयेन स एषोऽपयोग इति स्तोमः ॥ २ ॥

तस्यैकविᳬशं प्रातस्सवनᳬ सप्तदशं माध्यन्दिनᳬ सवनं पञ्चदशं तृतीयसवनᳬ सहोक्थ्यैस्सह[2] षोळ्शिना सह रात्र्या त्रिवृद्राथन्तरस्सन्धिरेवमेष क्लृप्तो भवति स यदेव-मेष क्लृप्तो भवत्येतं वा एष गच्छति य एष तपति यो राजसूयेन यजते तदेतां गतिं गत्वा योऽस्यैष जितः स्वर्गो लोक इमां प्रतिष्ठां प्रत्यवैति यावदस्येह मानुषमायुस्त-स्यैतत्[3] ॥ ३ ॥

[4]एकविᳬशं प्रातस्सवनं भवत्येकविᳬशो वा एव य एष तपति द्वादश वै मासाः पञ्चर्तवस्त्रय इमे लोका असावादित्य एकविᳬशस्स एतेनैकविᳬशेन प्रातः सवनेनैतस्मादेकविᳬशादपयुङ्क्ते ॥ ४ ॥

स सप्तदशं प्रत्यवैति सप्तदशात्पञ्चदशं पञ्चदशात्त्रिवृतमियं वै त्रिवृदियं प्रतिष्ठा तदस्यामेव प्रतिष्ठायामन्ततः प्रतितिष्ठति ॥ ५ ॥

रथन्तरं पृष्ठं भवतीयं[5] वै रथन्तरमियं प्रतिष्ठा तदस्यामेव प्रतिष्ठायामन्ततः प्रति-तिष्ठति ॥ ६ ॥

१. केशान्वपेत TE, H, My
२. सहोक्थैः Ca
३. तस्मै तद्यत् TE
४. यदेकविᳬशं Ca
५. भवतीदं TE

BRĀHMAṆA II

1. Having performed the consecration ceremony, he does not shave his hair for a year. Why he does not shave is because that collected essence of waters with which he was bathed (at the consecration) is vigour and glory. When he is consecrated, the flow (of waters) first reaches the hairs. If he is to shave, it renders that (vigour) fickle and destroys that glory and make (him) bereft of energy. Therefore he does not shave the hair.

2. He does not shave for a year. The observance of vow is one year duration. Hence he does not shave for a year. After one year, he performs the offering to mark the termination of the vow; namely the discarding of the hairs. That is the day meant for *stoma* (praising).

3. There are twenty-one *stomas* in the morning *savana*; seventeen in the midday *savana*, twelve in the third *savana*. With three *Uktha stotras*, one *Ṣoḍāśī* and twelve *Rātriparyāya stotras*. At the end of the previous night, there is one *Trivṛt* to be sung in *Rathantara* which is called *Sandhistotra* (sung at the dawn of the day). This should be connected with *Trivṛt stoma*. Thus they are fixed. With that which is thus ordained, the one who performs *Rājasūya* goes to that one who burns (Sun). Having gone there and conquered the heavenly world, he comes back to this (earth, i.e. the *Rathantara*); which is his firm settlement and remains there for the duration of the human life-span.

4. The morning *savana* has twenty-one *stotras*. This one who burns yonder (Sun) is twenty-onefold. There are twelve months, five seasons and three worlds and Āditya is the twenty-first. By this morning *savana* with twenty-one *stotras*, he gets separated from the twenty-first one (i.e. Āditya).

5. He returns to (the midday *savana* of) seventeen *stotras* and from seventeen-fold, he reaches fifteen-fold and from fifteen, he moves to the *Trivṛt*. This (earth) is *Trivṛt* and it is the firm settlement. Thus he gets established in this.

6. *Rathantara* indeed is *Pṛṣṭha* (*stotra*) of this (sacrifice). *Rathantara* is this (earth) which is well-established. So he ultimately gets established in this firm earth.

स एतेनेष्ट्वा निवर्तयत एव केशान्न वपते यद्ध वपेतैताꣳ ह श्रियं जिह्मां विनाशयेद्व्युदुह्यात्तदात्मन्येवैतच्छ्रियं नियुङ्क्त आत्मन्येवैतच्छ्रियं धत्ते तस्मान्निवर्तयत एव केशान्न वपते ॥ ७ ॥

अथोपानद्‌भ्यामेव[६] चरत्युपानद्‌भ्यामेवासन्दीमासन्द्या वोपानहावुपानद्भ्यां[८] वा यानं यानाद्धोपानहौ[९] सर्वꣳ हेष उपर्युपरि भवति यो राजसूयेन यजते ॥ ८ ॥ इति द्वितीयं ब्राह्मणम् ॥

तृतीयं ब्राह्मणम्

वृत्रे ह वा इदꣳ सर्वमास यदृचो यद्यजूꣳषि यत्सामानि तद्ध सर्वं वृत्र एवास तमु हेन्द्रो जिघाꣳसांचकार ॥ १ ॥

स होवाचेन्द्रो विष्णुं प्रहरिष्यामि वा अहमस्मै वृत्राय वज्रमिति तस्य मे त्वमनुष्ठ्यावेति[१] तथेति होवाच प्रहरत्तस्य तेऽहमनुष्ठ्यावेति[२] तस्मा अस्मै वृत्रायेन्द्रो वज्रमुद्ययाम स हायं वृत्रोऽस्माद्वज्रादुद्यताद्बिभयाञ्चकार ॥ २ ॥

स होवाच मा नु मे प्रहार्षिरित्यस्त्यन्वा[३] इदं मयि वीर्यं तन्नु ते प्रयच्छानीति तथेति तस्मै यजूꣳषि प्रायच्छत्तस्मै द्वितीयमुद्ययाम ॥ ३ ॥

स होवाच मा न्वेव मे प्रहार्षिरित्यस्त्युन्वा[४] इदं मयि वीर्यं तन्नु ते प्रयच्छानीति तथेति तस्मा ऋचः प्रायच्छत्तस्मै तृतीयमुद्ययाम ॥ ४ ॥

स होवाच मा न्वेव मे प्रहार्षिरित्यस्त्युन्वा[५] इदं मयि वीर्यं तन्नु ते प्रयच्छानीति तथेति तस्मै सामानि प्रायच्छदथ योऽस्य योनिराशय आस तमनुपरामृश्व लुलोप सैषेष्टिरभवदेषा

६. उपानड्भ्यामवचर Ca
७. उपानड्भ्यां वैवा Ca
८. वोपानहा उपानड्भ्यां Ca
९. यानाद्धोपानहौ Ca

१. अनुष्ट्या TE
२. Same as above
३. प्रहार्षीरित्यस्त्यु न्वा Ca
४. Same as above
५. Same as above

7. He only clips his hair after making this offering. He should not shave the hair. He who shaves, makes that vigour fickle and make that glory to fall and get uprooted. By (cutting and not shaving), he retains that glory connected to himself. He carries that prosperity in himself. Therefore he should only clip and not shave the hair.

8. He gets down with the shoes (put on); and with shoes (he mounts) the stool and gets down from the stool with shoes on; or he mounts the chariot with shoes on or gets down from the chariot into the shoes. Because he who performs *Rājasūya* is above everything. (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. Everything here was within Vṛtra, the *Ṛks*, the *Yajus* and the *sāmans*. All that was in Vṛtra, Indra wished to strike him.

2. He (Indra) told Viṣṇu, "I will hurl this thunderbolt at Vṛtra; you stand by me". He (Viṣṇu) said "Yes you strike and I shall stand by you". Then Indra aimed the thunderbolt against him. Vṛtra got scared of that raised thunderbolt.

3. He pleaded, "Don't strike me. There is this prowess in me and that I will give to you" (Indra said) "Yes". He (Vṛtra) gave him the *Yajus mantras*. He (Indra) raised it (the thunderbolt) for the second time.

4. He (Vṛtra) said, "Don't strike me. There is this prowess in me and that I will give to you". (Indra said) "Yes". He (Vṛtra) gave him the *Ṛk* chants. He (Indra) raised it (thunderbolt) for the third time.

5. He (Vṛtra) said "Don't strike me. There is this prowess in me and that I will give to you ". (Indra said) "Yes". He (Vṛtra) gave him the *Sāmans*. Now that part of Indra's body, (i.e. the heart) of Vṛtra which was the seat of these (*Yajus* etc.), he (Indra) spotted out and tore it off. That became this *iṣṭi* (offering). This is called

त्रैधातवी स यदेतस्यां योनावेतस्मिन्नाशय एषा त्रयी विद्या त्रिधातुरिवाशयद्धातुश इव तस्मात्त्रैधातवी नाम तस्मादप्येतर्ह्येनया त्रय्या विद्ययैवमेव यज्ञं तन्वते यजुर्भिरेवाग्रेऽथर्ग्भिरथ सामभिरेवꣳ ह्येनामिन्द्राय प्रायच्छत् ॥ ५ ॥

स वा एष ऐन्द्रावैष्णवो द्वादशकपालः पुरोळाशो भवतीन्द्रो हि वज्रमुदयच्छद्विष्णु-रन्वतिष्ठताथ यद्द्वादशकपालो भवति द्वादश वै मासास्संवत्सरस्य संवत्सरसम्मितो वा एषेष्टिस्तस्माद् द्वादशकपालो भवति ॥ ६ ॥

तमुभयेषां व्रीहियवानां गृह्णाति स व्रीहिमयमेवाग्रे पिण्डमधिश्रयति तद्यजुषाꣳ रूपं क्रियतेऽथ यवमयं तदृचाꣳ रूपं क्रियतेऽथ व्रीहिमयं तत्साम्नाꣳ रूपं क्रियत एवमेष योनिराशय एतस्यास्त्रय्या विद्याया रूपं क्रियते तद्यदेतद्धविस्त्रिधात्विव भवति धातुश इव तस्मात्त्रैधातवी नाम ॥ ७ ॥

सैषा राजसूययाजिन उदवसानीयेष्टिस्स्यात्सर्वान्वा एष यज्ञक्रतूनवरुन्धे सर्वा इष्टीरपि दर्विहोमान्यो राजसूयेन यजते तस्य यज्ञो यातयामेव भवति सोऽस्मात्पराङिव भवत्येतावानु वै यज्ञो यावत्येषा त्रयी विद्यैतया हि त्रय्या विद्यया यज्ञं तन्वते तत्पुनर्यज्ञमारभते तथास्यायातयामा यज्ञो भवति तथास्मान्न पराङ् भवति ॥ ८ ॥

अथो यस्सहस्रं दद्यात्तस्यैषोदवसानीया स्याद्रिरिचान इव वा एष एतद्भवति यस्सहस्रं ददिवानेतद्वै तद्वाचः प्रजातꣳ सहस्रं यदिन्द्राविष्णू त्रेधा वैरयेतां यदेषा त्रयी विद्या स एतेन सहस्रेण पुनराप्यायते तथास्यायातयामा यज्ञो भवति तथास्मान्न पराङ् भवति ॥ ९ ॥

अथो ये दीर्घसत्रमासीरन्त्संवत्सरं वा भूयो वा तेषामेषोदवसानीया स्यात्सर्वं वै तेषामाप्तं भवति ये दीर्घसत्रमासते संवत्सरं वा भूयो वा सर्वमु वा एषेष्टिस्तस्मात्तेषा-मेषोदवसानीया स्यात् ॥ १० ॥

अथो एनयाभिचरेदेतया ह वै भद्रसेनमाजातशत्रवमारुणिरभिचचार क्षिप्रं किलैनया-स्तृणुत इति होवाच याज्ञवल्क्योऽपि वा एतयेन्द्रो वृत्रस्यास्थानमच्छिनदपि ह वा अस्यास्थानं छिनत्ति य एनयैवंविद्वानभिचरति ॥ ११ ॥

Traidhātavī because this spot happened to be the seat where this three-fold Vedic knowledge abided as three humours (*dhātus*); each humour distinctly settled and hence it is called *Traidhātavī*. Because of that, this sacrifice is pervaded by this three-fold *vidyā* (in due order); first by *Yajus*, then by *Ṛks* and then by *Sāmans*. This is how (the order in which) it was given to Indra.

6. And now, as to why this *puroḍāśa* in twelve potsherds for (the duo) Indra-Viṣṇu?—It was Indra who raised the thunderbolt and Viṣṇu stood by him. Why there are twelve potsherds is because there are twelve months for a year and this *iṣṭi*, is of the same measure as the year. Hence there are twelve potsherds.

7. He prepares it (*puroḍāśa*) with both barley and rice. First he makes a ball of rice which is the form of *Yajus*. Then he makes a ball of barley (placed adjacently to it) which is the form of *Ṛks*. Again (next to it a ball) of rice which is the form of *Sāmans*. This is how it forms the source (seat) where the three (*dhātūs*) abide and that constitutes the form of the threefold Vedic knowledge.

8. This (*iṣṭi* or *Traidhātava* offering) will be the completing rite (to be made) by the one who performs the *Rājasūya*. He who performs *Rājasūya* does indeed block for himself all the sacrificial rites, all offerings, even the offerings by *darvi*. His sacrifice becomes exhausted (putrified), as it were and he turns away from it. As it were, now the whole sacrifice is as extant as this threefold Vedic knowledge. Therefore by this offering with that threefold *vidyā*, he (actually) again starts the sacrifice. By that his sacrifice becomes one that is not exhausted and he becomes one who has not turned away from it.

9. And, for him, who gives thousand (cows as *dakṣiṇā* to the priests), this (*iṣṭi*) shall be the culminating rite. Because he who gives thousand (cows) becomes emptied, as it were. That triple Veda is the thousandfold progeny of *vāk*. Since Indrā-Viṣṇu uttered it in three (forms of *Yajus*, *Ṛk* and *Sāman*) it is called *Trayī-vidyā* (triple knowledge). With these hundred-fold (*Veda-vidyā*), he re-invigorates the sacrifice and (hence) his sacrifice does not get putrified nor does he turn away from it.

10. Those who sit through (observe) a long sacrificial session (*Dīrgha Satra*) for a year or more, this (very same *Traidhātava iṣṭi*) shall be the cultiminating rite. Everything becomes accessible to them who sit through in the *Dīrgha Satra*. Whether it is after an year or more (there too) this *iṣṭi*, being everything, shall be the culminating rite.

11. One can exorcise with this (*iṣṭi*). It is by means of this that Āruṇi bewitched Bhadrasena, the son of Ajātaśatru. Yājñavalkya also said "Quickly spread (the *barhis* grass for performing this *iṣṭi*". It is by means of this (*iṣṭi*), Indra pounded the citadel of Vṛtra. Therefore one who knows thus and exorcises by means of this (*iṣṭi*), pounds (smashes) the citadel (of his enemy).

अथो एनया भिषज्येद्यमन्वेकेन[६] वा यजुषैकया वर्चैकेन वा साम्ना भिषज्येत्तमन्वगदं[७] कुर्यादथ किं यत्त्रय्या विद्यया यथा त्रय्या विद्यया भिषज्येदेवं तत्स यदि हापि गतासुरिव भवत्याहैवैनया हरति तत् ॥ १२ ॥

त्रयश्शतमानाः प्रवृत्तास्ते ब्रह्मणो दक्षिणा न वै ब्रह्मा स्तुते नाश्रावयति न शꣳसत्यथ यशो न वै हिरण्यमश्नन्ति नैनेन किंचन कुर्वन्त्यथ यशस्तिस्रो धेनवो होतुर्भूमा हि तिस्रो धेनवो भूमा हि होता त्रीणि वासाꣳस्यध्वर्योस्तनुत इव ह्यध्वर्युर्यज्ञं तन्वत इव वासाꣳसि त्रयश्चानड्वा हो वहति ह्यध्वर्युर्युक्तो वहत्यनड्वान्युक्तो गां वाजं वाग्नीधे ददाति ता वा एता द्वादश वा त्रयोदश वा दक्षिणा ददाति द्वादश वा वै त्रयोदश वा संवत्सरस्य मासास्संवत्सरो यज्ञः प्रजापतिस्तदेतं प्रत्यक्षं यज्ञं प्रजापतिमाप्त्वा तं परिगृह्य तमात्मनि कुरुते तमात्मनि धत्ते ॥ १३ ॥ इति तृतीयं ब्राह्मणम् ॥

॥ इति पञ्चमोऽध्यायः ॥

॥ राजसूयकाण्डं समाप्तम् ॥

६. भिषज्येद्यं न्वेकेन Ca

७. भिषज्येत्तं न्वगदं Ca

12. And, indeed one can also heal (treat) with this (*iṣṭi*). Whomsoever, one would treat with one *Yajus mantra*, one *Ṛk* chant or one *Sāman*, that (person so treated) will become free from disease. So what about (doing so) with the (entire) three-fold *vidyā*? One who is treated by the three-fold *vidyā*, even if he is, as though dead, his (ailments) are removed by this *Traidhātava Iṣṭi*).

13. There are (prescribed as *dakṣiṇā*) three gold pieces weighing hundred *mānās* (units of weight). This is the *dakṣiṇā* for Brāhmaṇa. The Brāhmaṇa (though) does not perform (the offerings like Adhvaryu) nor recites (*Sāmans* like Udgātā), nor chants (*Ṛks* like Hotā) (but) is the very embodiment of fame (and honourable). And gold, they do not eat nor do anything. But still it is respectable. For the Hotā, three cows (with calves) are *dakṣiṇā*. Three cows (with calves) are abundance and the Hotā signifies abundance. Three garments (are the *dakṣiṇā*) for the Adhvaryu. Adhvaryu spreads, as it were, the sacrifice and the garments spread themselves (over the body). The Adhvaryu takes (gets as *dakṣiṇā*) three calves (as well) because they are connected with the cows. He gives a cow or a steed (as *dakṣiṇā*) to Agnīdh. Thus he gives twelve or thirteen items as *dakṣiṇā*. There are twelve or thirteen months for the year. Sacrifice, i.e. Prajāpati is the year. Thus having obtained the visible Prajāpati in *Yagña* form and having acquired it, he puts it into himself and owns it himself. (Third Brāhmaṇa Ends)

(Chapter Five Ends)

RĀJASŪYA KĀṆḌA ENDS

उखासम्भरणकाण्डम्

प्रथमोऽध्यायः

प्रथमं ब्राह्मणम्

असद्वा इदमग्र आसीत्तदाहुः किं तदसदासीदित्यृषयो वाव तेऽग्रेऽसदासीत्तदाहुः के त ऋषय इति प्राणा वा ऋषयस्ते यत्पुरास्मात्सर्वस्मादिदमिच्छन्तः श्रमेण तपसारिष[1]ंस्त-स्मादृषयः ॥ १ ॥

स योऽयं मध्ये प्राण एष एवेन्द्रस्तानेष प्राणान्मध्यत इन्द्रियेणैन्ध यदैन्ध तस्मादिन्ध इन्धो ह वै तमिन्द्र इत्याचक्षते परोक्षं परोक्षकामा हि देवास्त इद्धाः सप्त नाना पुरुषान-सृजन्त ॥ २ ॥

तेऽब्रुवन्नवा इत्थंसन्तः शक्ष्यामः प्रजनयितुमिमान्त्सप्त पुरुषानेकं पुरुषं करवामेति त एनान्त्सप्तपुरुषानेकं पुरुषमकुर्वन्यदूर्ध्वं नाभेस्तौ द्वौ समौब्जन्यदवाङ् नाभेस्तौ द्वौ पक्षः पुरुषः पक्षः पुरुषः प्रतिष्ठैक आसीदथ यैतेषांं सप्तानां पुरुषाणांं श्रीर्यो रस आसीत्तमूर्ध्वंं समुदौहंस्तदस्य शिरोऽभवद्यच्छ्रियंं समुदौहंस्तस्माच्छिरस्तस्मिन्नेतस्मिन्प्राणा अश्रयन्त[2] तस्माद्वेवैतच्छिरोऽथ यत्प्राणा अश्रयन्त[3] तस्मादु प्राणाः श्रियोऽथ[4] यत्सर्वस्मिन्नात्मन्नश्रयन्त तस्मादु शरीरम् ॥ ३ ॥

स एव पुरुषः प्रजापतिरभवत्स यः सः पुरुषः प्रजापतिरभवदयमेव[5] स योऽयमग्निश्चीयते स वै सप्तपुरुषो भवति सप्तपुरुषो ह्ययं पुरुषो यच्चत्वार आत्मा त्रयः पक्षपुच्छानि चत्वारो हि तस्य पुरुषस्यात्मा त्रयः पक्षपुच्छान्यथ यदेकेन पुरुषेणात्मानं वर्द्धयति तेन वीर्येणायमात्मा पक्षपुच्छान्युद्यच्छत्यथ यश्चिते[6]ऽग्निर्धीयते[7] यैवैतेषांंसप्तानां पुरुषाणांंश्रीर्यो रसस्तमेतमूर्ध्वंं

१. अऋषंं TE
२. आश्रयन्त TE
३. Same as above
४. श्रियोयत्स My, H
५. पतिरभूत्स यः H, My
६. चित्तो H
७. ऽग्निर्निर्धीयते V2

UKHĀSAṂBHARAṆA KĀṆḌA

Chapter One

BRĀHMAṆA I

1. There was here, in the beginning, the non-existent, indeed. To the query, as to what that was non-existing, it is said that assuredly, the *Ṛṣis* were the non-existent to begin with. Again for the question "Who were those *Ṛṣis*?", the *Ṛṣis* were, no doubt, the vital airs. Because, before (the advent of) this universe, they desired it and wore themselves out (*Ṛṣ*) with toil and austerity. Hence (they are) *Ṛṣis*.

2. The vital air which is in the centre, doubtless, is Indra. By his power, he kindled (activated) those other vital airs from the middle. In as much as he kindled (*indh*), he is the kindler (activator) and indeed, he being the kindler is called Indra i.e. esoterically, for, the gods like concealing (in mystic appellations). Thus activated, they (the vital airs) produced seven separate individuals (persons).

3. They said, surely, being in this state, we shall not be able to generate; let us make these seven individuals into one person. They made those seven into one. Two of them constituted the portion above the navel and two of them below the navel. One individual went to make one side and one the other side; while one formed the base (feet). Then what excellence (*Śrī*), life-essence that all those seven had, went to constitute the top. Because the excellence or *Śrī* was pressed into it, it is being called *Śira* or the head. In this head, the vital breaths positioned themselves and because the vital airs which are excellence or *Śrī* pervaded the entire system, it is called *Śarīra* or body.

4. That same person became Prajāpati and that person who became Prajāpati is none else than Agni (altar) who is now being built. He verily comprises in him seven individuals; for this Agni is made of seven persons; because four constitute his frame (trunk) and three go to form his side (wings) and tail (base). Indeed his trunk is made of four and his wings and tail of three. Since he makes the body larger by becoming one person (from seven), by that (increased) vitality, the body raises its wings and tail. Into the fire that is kindled on the altar above, whatever excellence and whatever essence was in those seven persons, accumulate and that is his

समुदूहन्ति तदस्यैतच्छिरस्तस्मिन्नेतस्मिन्त्सर्वे देवा श्रिता अत्र हि सर्वेभ्यो देवेभ्यो जुह्वति तस्माद्वेवैतच्छिरः ॥ ४ ॥

सोऽयं पुरुषः प्रजापतिरकामयत भूयान्त्स्यां प्रजायेयेति सोऽश्राम्यत्स तपोऽतप्यत स श्रान्तस्तेपानो ब्रह्मैव प्रथममसृजत त्रयीमेव विद्याꣳ सैवास्मै प्रतिष्ठाभवत्तस्मादाहुर्ब्रह्मास्य सर्वस्य प्रतिष्ठेति तस्मादनूच्य प्रतितिष्ठति प्रतिष्ठा ह्येषा यद्ब्रह्म तस्यां प्रतिष्ठायां प्रतिष्ठितोऽतप्यत ॥ ५ ॥

सोऽपोऽसृजत वाच एव लोकाद्वागेवास्य सासृज्यत सेदꣳ सर्वमाप्नोद्यदिदं किं च यदाप्नोत्तस्मादापो यदवृणोत्तस्माद्वाः ॥ ६ ॥

सोऽकामयताभ्योऽद्भ्योऽधिप्रजायेयेति सोऽनया त्रय्या विद्यया सहापः प्राविशत्तत आण्डꣳ समवर्तत तदभ्यमृशदस्त्वित्यस्तु भूयोऽस्त्वित्येवतदब्रवीत्ततो ब्रह्मैव प्रथममसृज्यत त्रय्येव विद्या तस्मादाहुर्ब्रह्मास्य सर्वस्य प्रथमजमित्यपि हि तस्मात्पुरुषाद्ब्रह्मैव पूर्वमसृज्यत तदस्य तन्मुखमेवासृज्यत तस्मादनूचानमाहुरग्निकल्प इति मुखꣳ ह्येतदग्नेर्यद्ब्रह्म ॥ ७ ॥

अथ यो गर्भोऽन्तरासीत्सोऽग्निरसृज्यत स यदस्य सर्वस्याग्रमसृज्यत तस्मादग्निरग्निर्ह वै तमग्निरित्याचक्षते परोक्षं परोक्षकामा हि देवा अथ यदश्रु संक्षरितमासीत्सोऽश्रुरभवदश्रुर्ह[८] वै तमश्व इत्याचक्षते परोक्षं परोक्षकामा हि देवा अथ यदरसदिव स रासभोऽभवदथ यः कपाले रसो लिप्त आसीत्सोऽजोऽभवदथ यत्कपालमासीत्सा पृथिव्यभवत् ॥ ८ ॥

सोऽकामयताभ्योऽद्भ्योऽधीमान्प्रजनयेयमिति ताꣳ संक्लिश्याप्सु प्राविध्यत्तस्यै यः पराङ् रसोऽत्यक्षरत्स कूर्मोऽभवदथ यदूर्ध्वमुदौ क्ष्यतेदं तद्यदिदमूर्ध्वमद्भ्योऽधिजायते सेयꣳ सर्वाप एवानु व्यैत्तदिदमेकमेव रूपꣳ समदृश्यताप एव ॥ ९ ॥

सोऽकामयत भूय एव स्यात्प्रजायेतेति सोऽश्राम्यत्स तपोऽतप्यत स श्रान्तस्तेपानः फेनमसृजत सोऽवेदन्यद्वा[९] एतद्रूपं भूयो वै भवति श्राम्याण्येवेति स श्रान्तस्तेपानो

८. अश्रु is treated as masculine noun
९. अवेद् archaic usage

(Prajāpati's) head. In that head abide (*Śrita*) all the gods (because) here it is that offerings are given to all the gods and hence (since the gods abide) it is the *Śira* (head).

5. Now this person, Prajāpati desired "May I be born as many (May I multiply)". He toiled and practised austerities. Worn out by penance, he firstly created Brahman, the triple Vedic science. It itself became his foundation. Therefore they say that Brahman (Veda) is the basis of everything here. For that reason, one becomes steady after learning the Vedas, since Veda became his foundation, he (Prajāpati) having settled on it, practised penance.

6. He created the waters from the region of speech and they (waters) are verily *vāk*, which pervaded (*āp*) whatsoever was then here. Therefore, they are called *Āpaḥ*. They are also called *vāk* (speech) because they encompassed (everything).

7. He desired "May I be reproduced from these waters". He, with the three-fold Vedic science entered the waters and thence an egg appeared. He fondlingly touched it and said, "Let it be and let it exist purposefully". Then, he first produced (gave out) Brahman i.e. the triple Vedas. So they say, that Brahman is the first born of this all. From that person, indeed, the Brahman was first produced and since it emanated from his mouth, one who studies the Vedas is called Agni-like, for Vedas are Agni's mouth.

8. Then that embryo which was inside (the egg) was created as *Agni* (fire); in as much as it was created foremost (*agra*), it became (*agni*) the foremost. That is called Agni in an esoteric way. Concealing (in mystic appellations) is liked by Gods. The liquid that oozed (from the egg) became tear (*aśru*) which is indeed esoterically called *aśva* (horse) for, the gods love concealing (in mystic appellations). And that which, were cried (*rās*) became the ass (*rāsabha*) and the juice that was adhering to the shell (of the egg) became the he-goat (*aja*) and that which was the shell became the earth.

9. He desired "May I further produce (in a refined way) this earth in these waters". He crushed the earth (pieces of the egg's shell) and threw it into the waters. The liquid that flowed from it became a tortoise. That which spirted upwards and settled down became all one with the waters and so there was only one form (that of the water).

10. He then desired "Let this (earth) multiply". He toiled and practised austerities. Worn out with penance, he created foam. He knew this form (of foam)

मृदमसृजत सोऽवेदन्यद्वा एतद्रूपं भूयो वै भवति श्राम्याण्येवेति स श्रान्तस्तेपानः शुष्कापमसृजत सोऽवेदन्यद्वा एतद्रूपं भूयो वै भवति श्राम्याण्येवेति स श्रान्तस्तेपान उषसिकतमसृजत[१०] सोऽवेदन्यद्वा एतद्रूपं भूयो वै भवति श्राम्याण्येवेति स श्रान्तस्तेपानः शर्करामश्मानमयोहिरण्यमोषधिवनस्पत्यसृजत तेनेमां पृथिवीं प्राच्छादयत्[११] ॥ १० ॥

ता वा एता नवसृष्टय इयमसृज्यत तस्मादाहुस्त्रिवृदग्निरितीयꣳ ह्यग्निरस्यै हि सर्वोऽग्निश्चीयते ॥११॥

अभूद्वा इयं प्रतिष्ठेति तद्भूमिरभवत्तामप्रथयत्सा पृथिव्यभवत्सेयꣳ सर्वा कृत्स्ना मन्यमानागायद्यदगायत्तस्मादियं गायत्र्यथो आहुरग्निरेवास्यै पृष्ठे सर्वः कृत्स्नो मन्यमानोऽगायद्यदगायत्तस्मादग्निर्गायत्र इति तस्मादु हैतद्यः सर्वः कृत्स्नो मन्यते गायति वैव गीयते वा रमते ॥ १२ ॥ इति प्रथमं ब्राह्मणम् ॥

द्वितीयं ब्राह्मणम्

सोऽकामयत प्रजापतिर्भूय एव स्यात्प्रजायेतेति सोऽग्निना पृथिवीं मिथुनꣳ समभवत्तत आण्डꣳ समवर्त्तत तदभ्यमृशत्पुष्यत्विति पुष्यतु भूयोऽस्त्वित्येव तदब्रवीत्स यो गर्भोऽन्तरासीत्स वायुरसृज्यताथ यदश्रु संक्षरितमासीत्तानि वयाꣳस्यभवन्नथ यः कपाले रसो लिप्त आसीत्ता मरीचयोऽभवन्नथ यत्कपालमासीत्तदन्तरिक्षमभवत् ॥ १ ॥

सोऽकामयत भूय एव स्यात्प्रजायेतेति स वायुनान्तरिक्षं मिथुनꣳ समभवत्तत आण्डꣳ समवर्त्तत तदभ्यमृशद्यशो बिभृहीति ततोऽसावादित्योऽसृज्यतैष वै यशोऽथ यदश्रु संक्षरितमासीत्सोऽश्मा पृश्निरभवदश्रुर्ह वै तमश्मेत्याचक्षते परोक्षं परोक्षकामा हि देवा अथ यः कपाले रसो लिप्त आसीत्ते रश्मयोऽभवन्नथ यत्कपालमासीत्सा द्यौर-भवत् ॥ २ ॥

सोऽकामयत भूय एव स्यात्प्रजायेतेति स आदित्येन दिवं मिथुनꣳ समभवत्तत आण्डꣳ समवर्त्तत तदभ्यमृशद्रेतो बिभृहीति ततश्चन्द्रमा असृज्यतैष वै रेतोऽथ यदश्रु

१०. ऊषसि V1

११. पृथिवीमाच्छादयत् Pa, My, H

will further change; (He thought) 'Let me toil more'. Worn out with austerity, he created clay, mud, silt, sand, pebbles, rocks, ores, gold, plants and trees. With these he covered this earth.

11. This earth is made of these nine creations. Hence they say this Agni (earth) is *Trivṛt* (three-fold) and on it all the fires (fire-altars) are constructed.

12. This earth has indeed become the foundation (*bhū*); so it is called *Bhūmi.* It was spread out (*prath*) and hence became *Pṛthivī.* The earth considered itself complete (perfect) and sang (*gā*) and in as much as it sang, it is Gāyatrī. They also say that it was Agni on the back of her (earth) which considered itself complete (perfect) and sang and hence became Gāyatra. That is why, indeed, if one feels complete (perfect) he sings merily or rejoices by songs. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. That Prajāpati desired "May it (the earth) multiply again," He caused a pair by uniting with the earth in his form as Agni. There came into being an egg. He caressed it saying "May you grow! May you further multiply". And the embryo which was inside was created as *vāyu* (the wind). The tears that flowed became the birds; the juice that was adhering to the shell (of the egg) became those Sun-motes and that which was the shell became the atmosphere.

2. He desired "May it multiply and reproduce". He caused a pair by uniting with the atmosphere in his form as *vāyu.* Thence, an egg appeared. He caressed it saying "Bear thou glory". From that, yonder Sun was produced. He is indeed glory. The tears that flowed became the multi-coloured pebbles (*aśma*). It is tear (*aśru*) itself which is called *aśman* (pebbles) in esoteric terms, since gods like concealing (in mystic appellations). Then the juice that was adhering to the egg's shell became those rays and that which was the shell became the sky.

3. He desired "May it multiply and reproduce". He caused a pair by uniting with the sky in his form as the Sun. Thence, came into being an egg. He caressed it saying "Bear thou seed". From that was created the Moon. Moon is indeed the

संक्षरितमासीत्तानि नक्षत्राण्यभवन्नथ यः कपाले रसो लिप्त आसीत्ता अवान्तरदिशोऽ-भवन्नथ यत्कपालमासीत्ता दिशोऽभवन् ॥ ३ ॥

स इमाँल्लोकान्त्सृष्ट्वाकामयत ताः प्रजाः सृजेय या म एषु लोकेषु स्युरिति स मनसा वाचं मिथुनꣳ समभवत्सोऽष्टौ द्रप्सान्गर्भ्यभवत्तेऽष्टौ वसवोऽसृज्यन्त तानस्यां उपादधात्स मनसैव वाचं मिथुनꣳ समभवत्स एकादश द्रप्सान्गर्भ्यभवत्त एकादशरुद्रा असृज्यन्त तानन्तरिक्ष उपादधात्स मनसैव वाचं मिथुनꣳ समभवत्स द्वादश द्रप्सान्गर्भ्यभवत्ते द्वादशादित्या असृज्यन्त तान्दिव्युपादधात्स मनसैव वाचं मिथुनꣳ समभवत्स गर्भ्यभवत्स विश्वान्देवानसृजत तान्दिक्षूपादधात् ॥ ४ ॥

अथो आहुः अग्निमेव सृष्टं वसवोऽन्वसृज्यन्त तानस्यामुपादधाद्वायुꣳ रुद्रास्तानन्तरिक्ष आदित्यमादित्यास्तान्दिवि विश्वेदेवाश्चन्द्रमसं तान्दिक्षूपादधादिति ॥ ५ ॥

अथो आहुः प्रजापतिरेवेमाँल्लोकान्सृष्ट्वा पृथिव्यां प्रत्यतिष्ठत्तस्मा इमा ओषधयोऽन्नम-पच्यन्त तदाश्नात्स गर्भ्यभवत्स ऊर्ध्वेभ्य एव प्राणेभ्यो देवानसृजत येऽवाञ्चः प्राणास्तेभ्यो मर्त्याः प्रजा इत्यतो यत्तमथासृजत तथासृजत प्रजापतिस्त्वेवेदꣳ सर्वमसृजत यदिदं किञ्च ॥ ६ ॥

स प्रजाः सृष्ट्वा सर्वमाजिमित्वा व्यस्रꣳसत तस्मादु हैतद्यः सर्वमानिमेति व्येवस्रꣳसते[१] तस्माद्विस्रस्तात्प्राणो मध्यत उदक्रामत्तस्मिन्नेनमुत्क्रान्ते देवा अजहुः[२] ॥ ७ ॥

सोऽग्निमब्रवीत्त्वं मा संधेहीति किं मे ततो भविष्यतीति त्वया माचक्षान्तै यौ वै पुत्राणाꣳ राध्यते तेन पितरं पितामहं पुत्रं पौत्रमाचक्षते त्वया माचक्षान्ता[३] अथ मा संधेहीति तथेति तमग्निः समदधात्तस्मादेतं प्रजापतिꣳ सन्तमग्निमग्निरित्याचक्षत आह वा एनेन पितरं पितामहं पुत्रं पौत्रं चक्षते य एवं वेद ॥ ८ ॥

१. व्यवस्रꣳसते N, MD, My
२. अजहुः TE, आजहुः N, K, H, see notes
३. माचक्षत V2

seed. The tears that flowed became those stars. And the juice that was adhering to the egg's shell became those intermediate quarters and that which was the shell became the quarters (*diśas*).

4. Having created these worlds, he desired "May I create such progeny as shall be mine in these worlds". He caused a pair by uniting his speech (*vāk*) with his mind. He, with eight drops, became pregnant. Those (eight drops) produced eight Vasus; he stationed them on this earth. He caused a pair again by uniting his speech (*vāk*) with his mind. He, with eleven drops became pregnant. Those (eleven drops) got produced as eleven Rudras. He placed them in the atmosphere. He caused a pair again by uniting his speech (*vāk*) with his mind. He, with twelve drops, became pregnant. Those (twelve drops) got created as the twelve Ādityas. He stationed them in the sky. He caused a pair once more by uniting his speech (*vāk*) with his mind. He became pregnant and produced the *Viśvedevas* (all-gods). He settled them in the quarters.

5. Hence they say Agni was created and then followed the creation of Vasus, whom he placed on the earth. After the creation of Vāyu, the Rudras came, whom he stationed in the atmosphere. After the creation of the Sun, the Ādityas came into being and were placed in the sky. Following the creation of the moon, the *Viśvedevas* (all-gods) were created, who were stationed in the quarters (*diśas*).

6. So they say, Prajāpati himself having created these worlds got firmly established on the earth. From him, these plants matured to bear fruits (food) which he ate. He became pregnant. From the upper vital airs, he created gods and from those vital airs which were lower, the mortal beings. He thus created whatever has come to life. Prajāpati himself, therefore, created all these and whatsoever that came to exist.

7. He having created the beings and having run the full race, became exhausted. That is why one who exerts to the full extent gets exhausted. From him, who was tired, the vital air departed from inside. When that went out, the gods abandoned (him).

8. He told Agni, you put me together (revive me). "What will I gain" he asked. Prajāpati said, "They shall call me along with you. For, which one of the sons succeeds, by him they refer to his father and to his grand-father (and also refer to him) as the son (of so and so) and the grand son (of so and so). So let me be called after you; hence revive me". Agni said "So it be" and revived him. Therefore (since thus revived by Agni) being Prajāpati, he when revived, is called Agni. Whosoever knows this, after him they call his father and grandfather (him) as son and grandfather.

तमब्रवीत्कस्मिंस्त्वो[४]पधास्यामीति हित एवेत्यब्रवीत्प्राणो वै हितं प्राणो हि सर्वेभ्यो भूतेभ्यो हितस्तद्यदेनꣳ हित उपादधात्तस्मादाहोपधास्याम्युपदधाम्युपादधामिति[५] ॥ ९ ॥

तदाहुः किꣳ हितं किमुपहितमिति प्राण एव हितं वागुपहितं प्राणे हीयं वागुपेव हिता प्राणस्त्वेव हितमङ्गान्युपहितं प्राणे हीमान्यङ्गान्युपेव हितानि ॥ १० ॥

सोऽस्यैष चित्य आसीच्चेतव्यो ह्यस्यासीत्तस्माच्चित्यश्चित्य उ एवायं यजमानस्य भवति चेतव्यो ह्यस्य भवति तस्माद्वेव चित्यः ॥ ११ ॥

तदेता वा अस्य ताः पञ्च तन्वो व्यस्रꣳसन्त लोम त्वङ्माꣳसमस्थि मज्जा ता एवैताः पञ्च चितयस्तद्यपञ्च चितीश्चिनोत्येताभिरेवैनं तत्तनूभिश्चिनोति यच्चिनोति तस्माच्चितयः ॥ १२ ॥

स यः स प्रजापतिर्व्यस्रꣳसत संवत्सरः सोऽथ या अस्य[६] ताः पञ्च तन्वो व्यस्रꣳसन्तर्त्तवस्ते पञ्च वा ऋतवः पञ्चैताश्चितयस्तद्यत्पञ्चचितीश्चिनोत्यृतुभिरेवैनं तच्चिनोति यच्चिनोति तस्माच्चितयः ॥ १३ ॥

स यः स संवत्सरः प्रजापतिर्व्यस्रꣳसतायमेव स वायुर्योऽयं पवतेऽथ या अस्य ता ऋतवः पञ्च तन्वो व्यस्रꣳसन्त दिशस्ताः पञ्च वै दिशः पञ्चैताश्चितयस्तद्यत्पञ्चचितीश्चिनोति दिग्भिरेवैनं तच्चिनोति यच्चिनोति तस्माच्चितयोऽथ यश्चितेऽग्निर्निधीयतेऽसौ स आदित्यः स एष एवैषोऽग्निश्चित एतावन्नु तद्यदेनमग्निः समदधात्[७] ॥ १४ ॥

अथो आहुः प्रजापतिरेव विस्रस्तो देवानब्रवीत्सं मा धत्त[८] ते देवा अग्निमब्रुवꣳस्त्वयीमं पितरं प्रजापतिं भिषज्यामेति स वा अहमेतस्मिन्त्सर्वस्मिन्नेव विशानीति तथेति तस्मादेतं प्रजापतिꣳ सन्तमग्निरित्याचक्षते ॥ १५ ॥

४. कस्मिꣳस्त्वापदास्यामीति TE
५. उपदधामीति TE, उपाधामिति V2
६. अस्यै TE
७. समधात् My, V2
८. धत्तेति ते My, V2

9. Agni asked him, "Where shall I settle you?" "Settle me on the *hita* (a suitable good location)" he replied. The vital air is, indeed, *hita* (suitable) because the vital air is good for all beings. Since Prajāpati was set up on *hita*, (even now while setting up the *Cityāgni*) one says, "I shall set up; I am setting up and I have set up" (in future, present and past tenses).

10. They ask: "What is *hita* and what is *upahita*?" The vital air is the *hita* and speech is *upahita*; for, it is indeed on the vital air, this speech depends (*upahita*). The vital air is of course, the *hita* and the limbs are all *upahita*, because the limbs are dependent on the *prāṇa*.

11. That Prajāpati was the *citya* (one to be revived) by Agni. Because he was to be revived, he became (known as) *citya*: for the sacrificer (Yajamāna) too, he happens to be *citya* (one to be revived on the brick altar).

12. Now those were the five parts of Prajāpati's body that were weakened (when he got exhausted; viz. hair, skin, flesh, bone and marrow. These form the five layers (of the five altars) and by building up the five layers, he revives him by those body-parts. In as much as they are built up (*ci*) they are *citis* (fire altars).

13. That Prajāpati who got exhausted is the year and those five parts of his body which were weakened are the seasons; for, seasons are five and these layers (of the altar) are five. When five layers are being built up (for the altars), he is being revived verily by the seasons. In as much as they are built up, they are *citis* (fire altars).

14. That Prajāpati, the year, who became exhausted is that very *vāyu* (wind) which blows and those five parts of his body which got weakened, they are the quarters. Of course, the quarters are five and the *citis* (layers of the altar) are five. Therefore, when he builds up the five layers (of the altar) he actually builds them up with the quarters. In as much as they are being built up (*ci*) they are *citis* (fire altars). And the Fire that is installed on that built up altar is that Yonder Sun. That same Agni is (now) set up. In this manner (process) Agni revived him.

15. They say—Prajāpati, when exhausted, said to the Gods "Revive me". The gods told Agni—"In thee (with your help) we will cure this Prajāpati, our father". He (Agni) replied—"Then, I shall enter into him as a whole". They said "Yes". Hence, while being Prajāpati, they yet call him Agni.

तं देवा अग्नावाहुतिभिरभिषज्यंस्ते यां यामाहुतिमजुहवुः सा सैनं पक्वेष्टका भूत्वाप्यपद्यत तद्यदिष्टात्समभवंस्तस्मादिष्टकास्तस्मादग्निनेष्टकाः पचन्त्याहुतीरेवैना-स्तत्कुर्वन्ति ॥ १६ ॥

सोऽब्रवीद्यावद्यावद्वै जुहुथ तावत्तावन्मे कं भवतीति तद्यदस्मा इष्टे कमभवत्तस्माद्वेवेष्टकाः ॥ १७ ॥

तद्ध स्माहाक्ताक्ष्यो य एव यजुष्मती भूयसीरिष्टका विद्यात्सोऽग्निं चिनुयाद्भूय एव तत्पितरं प्रजापतिं भिषज्यतीति ॥ १८ ॥

अथ ह स्माह ताण्डयः क्षत्रं वै यजुष्मत्य इष्टका विशो लोकंपृणा अत्ता वै क्षत्रियोऽन्नं विड्यत्र वा अत्तुरन्नं भूयो भवति तद्राष्ट्रं समृद्धं भवति तदेधते तस्माँल्लोकंपृणा एव भूयसीरुपदध्यादित्येतदहतयोर्वचोऽन्यात्वेवातः स्थितिः ॥ १९ ॥

स एष पिता पुत्रो यदेषोऽग्निमसृजत तेनैषोऽग्निः पिता यदेतमग्निः समदधात्तेनैतस्याग्निः पिता यदेष देवानसृजत तेनैष देवानां पिता यदेतं देवाः समदधुस्तेनैतस्य देवाः पितरः ॥ २० ॥

उभयं हैतद्भवति पिता च पुत्रश्च प्रजापतिश्चाग्निश्चाग्निश्च प्रजापतिश्च प्रजापतिश्च देवाश्च देवाश्च प्रजापतिश्च य एवं वेद ॥ २१ ॥

स उपदधाति तया देवतयेति वाग्वै सा देवताङ्गिरस्वदिति प्राणो वा अङ्गिरा ध्रुवा सीदेति स्थिरा सीदेत्येतदथो प्रतिष्ठिता सीदेति वाचा [९]चैवैनमेतत्प्राणेन च चिनोति वाग्वा अग्निः प्राण इन्द्र ऐन्द्राग्नोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतच्चिनोतीन्द्राग्नी उ[१०] वै सर्वे देवाः सर्वदेवत्योऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतच्चिनोति ॥ २२ ॥

तदाहुः कस्मादस्या अग्निश्चीयत इति यत्र वै सा देवता व्यस्रंसत तदिमामेव रसेनानुव्यक्षरत्तं यत्र देवाः समस्कुर्वंस्तदेनमस्या एवाधि समभरन्त्सैषैकैवेष्टकेयमेवेयं

९. वैवैनं TE
१०. उ missing in V2, H

16. They treated him by offering oblations into the fire. Whatever oblations were offered, they became baked bricks and entered into him. Because they were produced from the oblations (*iṣṭa*), they are called *iṣṭakas* (bricks). That is why they bake the bricks with fire. By so doing they are actually offering oblations.

17. He said "As much as you offer oblations, so much I got '*kam*'; happiness (cured)". As happiness or cure was due to the offering (*iṣṭa*), therefore also, they are *iṣṭakas* (bricks).

18. That is why, Aktākṣi said "Only he who knows numerous *iṣṭakas* (bricks) endowed with the *Yajus mantras* (formulas) should build up the fire-altar. Abundantly indeed, he cures father Prajāpati".

19. On the other hand, Tāṇḍya used to say "The bricks endowed with *Yajus mantras* are of royal class. It is the peasant class that fills the society (with plenty of food). The royal class is the eater and the peasantry is the food. When there is abundance of food for the consumer, that country is indeed rich and prosperous. Let him, therefore, have plenty of space-filling variety of bricks (piled up with the *mantras* starting with *lokaṁpṛṇā*)". These were their respective views but the accepted practice is quite different (from either).

20. Now that Father, Prajāpati, is (also) the son. In as much as he created Agni, thereby he is Agni's father; and in as much as Agni revived him, Agni is his father. Since he created the Devas he is their father and because the gods revived him, therefore, they are his fathers.

21. Two-fold verily is this to those who understand (that). Father and son are Prajāpati and Agni; Agni and Prajāpati. (So too) Prajāpati and the gods; gods and Prajāpati.

22. He builds up with that deity. That deity is, doubtless, speech (*vāk*) which (is indicated by) the *Ṛk mantra*—starting with *angirasvad. Angiras* is no doubt the vital air. "(O *Prāṇa*!) be seated firm 'or' be seated well-entrenched". So with words (meaning) be well-settled and with the vital air, he builds up (the altar). Speech is Agni and vital air is Indra; and the fire (on the altar) is of both Indra and Agni. As great as the Agni is and as great as is his sway, by so much he thus builds him up. Moreover, Indra-Agni (duo) is all gods and Agni covers all the deities. Thus, as great as the Agni is and as great as is his sway, by so much he builds him up.

23. Now they ask, "Why is the Agni (altar) built of this (earth)?" Surely, when that deity (Prajāpati) fell exhausted, he (in the form of his) life-sap flowed along this (earth) and when the gods revived him, they gathered (parts of his body) from this earth. This earth is alone that single brick; for, Agni is this (earth) indeed. That

[11]ह्यग्निरस्यै हि सर्वोऽग्निश्चीयते सेयं चतुःस्रक्तिर्दिशो ह्यस्यै हि स्रक्तयस्तस्माच्चतुःस्रक्तय इष्टका भवन्तीमाः ह्यनु सर्वा इष्टकाः ॥ २३ ॥

तदाहुर्यदेवमेकेष्टकोऽथ कथं पञ्चेष्टक इतीयन्वेव प्रथमा मृन्मयीष्टका तद्यत्किञ्चात्र[12] मृन्मयमुपदधात्येकैव सेष्टकाथ यत्पशुशीर्षाण्युपदधाति सा पश्विष्टकाथ यद्रुक्मपुरुषा उपदधाति यद्धिरण्यशकलैः प्रोक्षति सा हिरण्येष्टकाथ यत्स्रुचा उपदधाति यदुलूखलमुसले याः समिध आदधाति सा वानस्पत्येष्टकाथ यत्पुष्करपर्णमुपदधाति यत्कूर्मं यद्दधि मधु घृतं यत्किञ्चात्रान्नमुपदधाति सैवान्नं पञ्चमीष्टकैवमु पञ्चेष्टकाः ॥ २४ ॥

तदाहुः कतरत इष्टकायाः शिर इति यत उपस्पृश्य यजुर्वदतीति हैक आहुः स स्वयमातृण्णाया एवार्द्धादुपस्पृश्य यजुर्वदेत्तथो हास्यैताः सर्वाः स्वयमातृण्णामभ्यावृत्ता भवन्तीति न तथा कुर्यादङ्गानि वा अस्यैतानि परूꣳषि यदिष्टका यथा वा अङ्गे अङ्गे पर्वन्पर्वञ्छिरः कुर्यात्तादृक्तद्यो वाव चितेऽग्निर्निधीयते[13] तदेवैतासाꣳ सर्वासाꣳ शिरः ॥ २५ ॥

तदाहुः कति पशवोऽग्रा उपधीयन्त इति पञ्चेति न्वेव ब्रूयात्पञ्च ह्येतान्पशूनुपदधाति ॥ २६ ॥

अथो एक इति ब्रूयादविरितीयं वा अविरियꣳ हीमाः सर्वाः प्रजा अवतीयमु वा अग्निरस्यै हि सर्वोऽग्निश्चीयते तस्मादेक इति ब्रूयादथो द्वाविति ब्रूयादवी इतीयं चासौ चेमे हीमाः सर्वाः प्रजा अवतो यन्मृदियं तद्यदापोऽसौ तन्मृच्चापश्चेष्टका भवन्ति तस्माद्द्वाविति ब्रूयात् ॥ २७ ॥

अथ गौरिति ब्रूयादिमे वै लोका गौर्यद्धि किञ्च गच्छतीमाꣳस्तं लोकान्गच्छतीम उ लोका एषोऽग्निश्चितस्तस्माद्गौरिति ब्रूयात् ॥ २८ ॥

११. ह्यस्यै N, V2
१२. किं चात्र TE
१३. निर्धीयते TE, V2

is why the whole Agni is built up on this (earth). Now, this earth is four-cornered. That is why all bricks are like that (four-cornered).

24. They say, "If thus, there is only one brick, then how come he is five-bricked?" (Agni is referred to as *Pañca citika* or five-altared and so *pañceṣṭakāḥscetavyāḥ* or five bricks are to be built up). Now surely, the first brick made of clay is this (earth) and with whatever is made of clay he builds up (this altar) that is only one brick. And when he puts thereon the heads of the sacrificial animals, they form the bricks (made) of animals. When he puts on the gold plate and man and when he scatters gold files thereon, this is the golden brick. When he puts on two spoonfuls (of ghee) and puts on the mortar and pestle along with fire-wood sticks, that forms the wooden brick. And when he puts on a lotus petal, a tortoise, sour curds, honey, ghee and any other eatable, all that forms the fifth brick of food. Thus there are five bricks.

25. They now say "Which is the head of the brick?" "Where he touches it and chants the *Yajus mantra*". Some say thus: "On the one end of the naturally perforated (brick) alone, indeed should he chant a *Yajus mantra* while touching it". In this process, all those (bricks) of his get turned towards the naturally perforated one. One should not do like that. These bricks are the limbs of Agni; the joints of Agni. This would (chanting the *Yajus* while touching the brick) amount to make a head at each limb and at each joint. Because, that Agni which is installed on the altar is indeed the head of all these (limbs).

26. Here they ask, "How many sacrificial animals are laid upon the fire (altar)?" He should reply "Five", because he indeed lays five sacrificial animals.

27. Or he may say, "One". "an ewe" (*avi*), for, an ewe is this earth, because (the earth) protects (*av*) all these creatures. This (earth) is indeed the Agni (fire-altar). Because the entire fire-altar is built up thereof. Hence he may say "One". Or else, he may say "Two". "Two sheep" for, this earth is one (ewe) and that (sky) is another. Then two protect (*av*) all creatures. What is as clay (in the brick) is of earth and what is as water (in the brick) is of the sky, and the bricks consist of clay and water (the two *avis*).Therefore, he may say "Two".

28. Or he may say, "A cow". These worlds are indeed cow, for, whatever walks (*gam*) that moves, towards these worlds. This fire (altar) that is being built up also encompasses these worlds. Therefore, he may say "A cow".

तदाहुः कस्मै कामायाग्निश्चीयत इति सुपर्णो मा भूत्वा दिवं वहादिति हैक आहुर्न तथा विद्यादेतद्वै[14] रूपं कृत्वा प्राणाः प्रजापतिरभवन्नेतद्रूपं कृत्वा प्रजापतिर्देवान्–सृजतैतद्रूपंकृत्वा देवा अमृता अभवꣳस्तद्यदेवैतेन प्राणा अभवन्यत्प्रजापतिर्यद्देवास्तदेवैतेन भवति ॥ २९ ॥ इति द्वितीयं ब्राह्मणम् ॥

तृतीयं ब्राह्मणम्

प्रजापतिर्वा इदमग्र आसीदेक एव सोऽकामयत स्यां प्रजायेयेति सोऽश्राम्यत्स तपोऽतप्यत तस्माच्छ्रान्तात्तेपानादापोऽसृज्यन्त तस्मात्पुरुषात्तप्तादापोऽजायन्त ॥ १ ॥

आपोऽब्रुवन् क्व वयं भवामेति तप्यध्वमित्यब्रवीत्ता अतप्यन्त ताः फेनमसृजन्त तस्मादपां तप्तानां फेनो जायते ॥ २ ॥

फेनोऽब्रवीत्क्वाहं भवानीति तप्यस्वेत्यब्रवीत्सोऽतप्यत स मृदमसृजतैतद्वै फेनस्तप्यते यदप्स्वावेष्टमानः प्लवते स यदोपहन्यते मृदेव भवति ॥ ३ ॥

मृदब्रवीत्क्वाहं भवानीति तप्यस्वेत्यब्रवीत्साऽतप्यत सा सिकता असृजतैतद्वै मृत्तप्यते यदेनां विकृषन्ति तस्माद्यद्यपि सुमार्त्स्नं विकृषन्ति सैकतमिवैव भवत्येतावन्नु तद्यत्क्वाहं भवानि क्वाहं भवानीति ॥ ४ ॥

सिकताभ्यः शर्करामसृजत तस्मात्सिकताः शर्करैवान्ततो भवति शर्कराया अश्मानं तस्माच्छर्कराश्मैवान्ततो भवत्यश्मनोऽयस्तस्मादश्मनोऽयो धमन्त्ययसो हिरण्यं तस्मादयो बहुध्मातꣳ हिरण्यसंकाशमिवैव भवति तद्यदसृ[1]जताक्षरत्तद्यदक्षरत्तस्मादक्षरं यदष्टौकृत्वोऽक्षरत्सैवाष्टाक्षरा गायत्र्यभवत् ॥ ५ ॥

अभूद्वा इयं प्रतिष्ठेति तद्भूमिरभवत्तामप्रथयत्सा पृथिव्यभवत्तस्यामस्यां प्रतिष्ठायां भूतानि च भूतानां च पतिः संवत्सरायादीक्षन्त भूतानां पतिर्गृहपतिरासीदुषाः पत्नी तद्यानि तानि भूतान्यृतवस्तेऽथ यः स भूतानां पतिः संवत्सरः सोऽथ या सोषा पत्न्यौषसी सा तानीमानि भूतानि च भूतानां च पतिः संवत्सर उषसि रेतोऽसिञ्चत्स संवत्सरे[2] कुमारोऽजायत सोऽरोदीत् ॥ ६ ॥

१४. तथा कुर्यादेतद्वै TE

१. असृज्यता TE
२. See notes

29. To this they said, "For what purpose is this fire (altar) being built up". "(This Agni) having become a bird shall bear me to the heavens"—so say some. Let him not think so. (Because) by assuming that form, the vital airs became Prajāpati; by assuming that form Prajāpati created the gods and by assuming that form the gods became immortal. Therefore, what the vital airs became, what Prajāpati and what the gods became, that indeed, he (the sacrificer) will thereby become. (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. Verily, Prajāpati was here in the beginning, alone and he desired "May I become multiplied". He toiled and practised austerity. From him, who was worn out and heated, the waters were created. So from that person, who was worn out and heated, waters were born.

2. The waters asked "Wither shall we be". He said, "Get yourself heated (practise austerity)". They got heated and they created foam. Hence foam is produced from heated water.

3. The foam asked "What shall become of me". He said, "Get yourself heated". He got heated and produced clay. For indeed, foam is heated when it gets tossed about on the waters by the wind and by getting beaten about, it, indeed, becomes clay.

4. The clay asked "What is to become of me". He said, "Get yourself heated". She got heated and she produced sand. Indeed the clay gets heated when they plough it; and if only they plough it fine, then it becomes (produced) like sand. Upto this (point) the question "What shall become of me". "What shall become of me". (Hereafter Prajāpati directly creates without heating of the raw materials).

5. From sand, he created pebbles. Therefore, sands finally, indeed, become pebbles. From the pebbles, the stone; whence the pebbles finally indeed become stone. From the stone, the metal ore, whence from the stone they smelt ore. From ore, gold. That is why, the ore when intensely smelted gets as it were, the appearance of gold. Now that which was created was flowing and in as much as it was flowing (*akṣarat*) the syllable (*akṣara*) resulted therefrom. Since it flowed eightfold, that Gāyatrī of eight syllables was produced.

6. (He thought) this has become the foundation and so it became *bhūmi* (earth). He spread it out (*prath*) and it became the broad earth (*pṛthivī*). On this earth which was a firm resting base, the beings and the lord of the beings settled down in austerity for one year. The lord of the beings was the master of the house and *Uṣas* (the dawn) was the mistress. Now, these beings are those seasons and that one who is the lord of the beings is the year (*saṁvatsara*) and that *Uṣas*, the mistress *auṣasī*. These beings and the lord of the beings, the *saṁvatsara*, impregnated seed into the *Uṣas*. In a year, a boy was born and he cried.

तं प्रजापतिरब्रवीत्कुमार किꣳ रोदिषि यच्छ्रमात्तपसोऽधि जातोऽसीति सोऽब्रवीदनपहतपाप्मा वा अस्म्यहितनामा नाम मे धेहीति तस्मात्पुत्रस्य जातस्य नाम कुर्यात्पाप्मानमेवास्य तदपहन्त्यपि द्वितीयमपि तृतीयमभिपूर्वमेवास्य तत्पाप्मानमपहन्ति ॥ ७ ॥

तमब्रवीद्रुद्रोऽसीति तद्यदस्य तन्नामाकरोदग्निस्तद्रूपमभवदग्निर्वै रुद्रो यदरोदीत्तस्माद्रुद्रः सोऽब्रवीज्ज्यायान्वा अतोऽस्मि धेह्येव मे नामेति ॥ ८ ॥

तमब्रवीत्सर्वोऽसीति तद्यदस्य तन्नामाकरोदापस्तद्रूपमभवन्नापो वै सर्वोऽद्भ्यो हीदꣳ सर्वं जायते सोऽब्रवीज्ज्यायान्वा अतोऽस्मि धेह्येव मे नामेति ॥ ९ ॥

तमब्रवीत्पशुपतिरसीति तद्यदस्य तन्नामाकरोदोषधयस्तद्रूपमभवन्नोषधयो वै पशुपतिस्तस्माद्यदा पशव ओषधीर्लभन्तेऽथ पतीयन्ति[3] सोऽब्रवीज्ज्यायान्वा अतोऽस्मि धेह्येव मे नामेति । १० ॥

तमब्रवीदुग्रोऽसीति तद्यदस्य तन्नामाकरोद्वायुस्तद्रूपमभवद्वायुर्वा उग्रस्तस्माद्यदा बलवद्वात्युग्रो वातीत्याहुः सोऽब्रवीज्ज्यायान्वा अतोऽस्मि धेह्येव मे नामेति ॥ ११ ॥

तमब्रवीदशनिरसीति तद्यदस्य तन्नामाकरोद्विद्युत्तद्रूपमभवद्विद्युद्वा अशनिस्तस्माद्यं विद्युद्धन्त्यशनिरवधीदित्याहुः सोऽब्रवीज्ज्यायान्वा अतोऽस्मि धेह्येव मे नामेति ॥ १२ ॥

तमब्रवीद्भवोऽसीति तद्यदस्य तन्नामाकरोत्पर्जन्यस्तद्रूपमभवत्पर्जन्यो वै भवः पर्जन्याद्धीदꣳ सर्वं भवति सोऽब्रवीज्ज्यायान्वा अतोऽस्मि धेह्येव मे नामेति ॥ १३ ॥

तमब्रवीन्महान्देवोऽसीति तद्यदस्य तन्नामाकरोच्चन्द्रमास्तद्रूपमभवत्प्रजापतिर्वै चन्द्रमाः प्रजापतिर्वै महान्देवः सोऽब्रवीज्ज्यायान्वा अतोऽस्मि धेह्येव मे नामेति ॥ १४ ॥

तमब्रवीदीशानोऽसीति तद्यदस्य तन्नामाकरोदादित्यस्तद्रूपमभवदादित्यो वा ईशान आदित्यो ह्यस्य सर्वस्येष्टे सोऽब्रवीदेतावान्वा अस्मि मा मेऽतः परो नाम धा इति ॥ १५ ॥

३. पतियन्ति V2, My

7. Prajāpati said to him, "O Son! Why do you cry when you are born of toil and austerity". He said "I am not rid of evil, nor I have any name given unto me. Give me a name". This shows that one should give a name to the son that is born; for thereby the evil (in the new born) is removed. He may be named for the second time or even for the third time and (each naming) destroys the evil in him.

8. Prajāpati said to him, "You are Rudra". And because he gave him that name, Agni acquired his (Rudra's) form. Verily Agni is Rudra. Since he cried (*Arodīt*) he is Rudra. The boy said, "With this (naming), I have become greater; so do give me a name (again)".

9. He said, "You are Sarva". And that, because he gave him that name, waters assumed his form. Indeed, waters are all (*sarva*); from waters all these are born. The boy said, "With this (naming) I have become greater, so do give me a name (again)".

10. He said, "Thou art Paśupati". And that, because he gave him that name, the plants assumed his form. Indeed plants are Pasupati; because the cattle get (consume) plants and become virile (get the urge to mate). The boy said "With this (naming) I have become greater, so do give me a name again".

11. He said unto him "You are Ugra". And that because he gave him that name, Vāyu assumed his form. Indeed Vāyu is fierce (*ugra*). That is why when the wind blows strongly it is said the fierce is blowing (the wind is blowing fiercely). The boy said, "With this (naming) I have become greater. So give me a name".

12. He said, "Thou art thunderbolt (Aśani)". And that, because he gave him that name, the lightening assumed his form. Lightening indeed, is the thunderbolt. That is why when some one is struck by lightening, they say that the thunderbolt killed him. The boy said, "With this (naming) I have become greater. So give me a name (again)".

13. He said, "You are Bhava". And that because he gave him that name, Parjanya (the Rain God) assumed his form. Indeed Parjanya is Bhava. All these came into being (*bhavati*) from the Rain God. The boy said "With this (naming) I have become greater. So do give me a name (again)".

14. He said, "You are Mahādeva (the Great God)". And, because he gave him that name, the Moon assumed his form. Prajāpati is indeed the Moon. Verily Prajāpati is the Great God (Mahāndeva). The boy said, "With this (naming) I have become greater. So give me yet a name".

15. He said to him, "You are Īśāna (the Ruler)". And that because he gave him that name, the Sun assumed his form. Indeed the Sun God is the ruler. The Sun rules over all this. The boy said, "I am this much (great) and don't give any more names".

तान्येतान्यष्टावग्निरूपाणि कुमारो नवमः सैवाग्नेस्त्रिवृत्ता[४] ॥ १६ ॥

यद्वेवाष्टावग्निरूपाण्यष्टाक्षरा गायत्री तस्मादाहुर्गायत्रोऽग्निरिति सोऽयं कुमारो रूपाण्यनुप्राविशन्न वा अग्निं कुमारमिव पश्यन्त्येतान्येवास्य रूपाणि पश्यन्त्येतानि हि रूपाण्यनुप्राविशत् ॥ १७ ॥

तमेतꣳ संवत्सर एव चिनुयात्संवत्सरेऽनुब्रूयाद्द्वयोरित्यु हैक आहुः संवत्सरे वै तद्रेतोऽसिञ्चन्स संवत्सरे कुमारोऽजायत तस्माद्द्वयोरेव चिनुयाद्द्वयोरनुब्रूयादिति संवत्सरे त्वेव चिनुयात्संवत्सरेऽनुब्रूयाद्यद्वाव रेतः सिक्तं तदेव जायते तत्ततो विक्रियमाण-मेव वर्द्धमानꣳ शेते तस्मात्संवत्सर एव चिनुयात्संवत्सरेऽनुब्रूयात्तस्य चितस्य नाम करोति पाप्मानमेवास्य तदपहन्ति चित्रनामानं करोति चित्रोऽसीति सर्वाणि हि चित्रा-ण्यग्निः ॥ १८ ॥ इति तृतीयं ब्राह्मणम् ॥

॥ इति प्रथमोऽध्यायः ॥

४. त्रिवृता N, My, H

16. These are the eight forms of Agni. The boy is the ninth and that is Agni's threefold state.

17. But because there are these eight forms of Agni, Gāyatrī, has eight syllables. So they say that Agni is Gāyatrī. That boy entered into these (eight) forms and that is why no one sees Agni as a boy. Only in these forms (we) see him. He indeed, entered into these forms—one by one.

18. One ought to build him (the fire-altar) in one year and in (that) one year he should recite (the Veda before the preceptor). Some say it should be for two years. The impregnation into *Uṣas* was done for one year and the boy was born in one year thereafter. So the building up (of the fire-altar) should be for two years and recitation also for two years. (No) Let him build up in one year and for (that) one year let him recite. Because, the same seed which is implanted is brought forth. It then lies changing and growing; hence let him build for one year. When built up, he gives a name to that Agni by which he wards off evil from him. He calls him by a wonderful name saying, "Thou art brilliant", for Agni is all brilliance. (Third Brāhmaṇa Ends)

(Chapter One Ends)

द्वितीयोऽध्यायः

प्रथमं ब्राह्मणम्

प्रजापतिरग्निरूपाण्यभ्यध्यायत्स योऽयं कुमारो रूपाण्यनुप्रविष्ट आसीत्तमन्वैच्छत्सोऽग्निरवेदनु वै माता पिता प्रजापतिरिच्छति हन्त तद्रूपमसानि यन्म एष न वेदेति ॥ १ ॥

स एतान्पञ्च पशूनपश्यत्पुरुषमश्वं गामविमजं यदपश्यत्तस्मादेते पशवः ॥ २ ॥

स एतान्पञ्च पशून्प्राविशत्स एते पञ्च पशवोऽभवत्तमु वै प्रजापतिरन्वेवैच्छत् ॥ ३ ॥

स एतान्पञ्च पशूनपश्यद्यदपश्यत्तस्मादेते पशवस्तेष्वेतमपश्यत्तस्माद्वेवैते पशवः ॥ ४ ॥

स ऐक्षत इमे वा अग्निरिमानेवात्मानमभिसंस्करवै यथा वा अग्निः समिद्धो दीप्यत एवमेषां चक्षुर्दीप्यते यथाग्नेर्धूम उदयत एवमेषामूष्मोदयते यथाग्निरभ्याहितं दहत्येवं बप्सति यथाग्नेर्भस्मासीदत्येवमेषां पुरीषं सीदतीमे वा अग्निरिमानेवात्मानमभिसंस्करवा इति तान्नानादेवताभ्य आलिप्सत वैश्वकर्मणं पुरुषं वारुणमश्वमैन्द्रमृषभं त्वाष्ट्रमविमाग्नेयमजम् ॥ ५ ॥

स ऐक्षत नाना वा इदं देवताभ्य आलिप्सेऽग्नेर्वह[१] रूपाणि कामयेऽहं तेनानग्निभ्यः कामायालभा इति तानग्निभ्यः कामायालभत तद्यदग्निभ्य इति बहूनि ह्यग्निरूपाण्यभ्यध्यायदथ यत्कामायेति कामा मे न ह्यालभत ताना[२]प्रीतान्पर्यग्निकृतानुदीचो नीत्वा समज्ञपयत् ॥ ६ ॥

१. See notes
२. तानप्रीतान् My, V2

Chapter Two

BRĀHMAṆA I

1. Prajāpati contemplated on Agni's forms. He searched for that boy who had entered those forms (one by one). Agni became aware of it—"Surely Father, Prajāpati is after me. Alright, I will assume such a form (in) which he will not recognise me".

2. He saw those, five *paśus*—the man, the horse, the bull, the ram and the he-goat. In as much as he saw (*apaśyat*) them, they are *paśus* (cattle).

3. He entered into those five *paśus* and became those five animals. Prajāpati still searched for him.

4. He (Prajāpati) saw those five *paśus*. Because he saw (*apaśyat*) them. Therefore they are *paśus*; or more probably, because he saw him (Agni) in them, they are *paśus*.

5. He saw that these (animals) are of course Agni and I will refine myself with these. Even as Agni, when kindled, glows. So their eyes glow; even as Agni's smoke rises up, so too the vapour rises from them; even as Agni burns what is put into it, so they consume (what they are fed with); even as Agni's ashes get shed, so do their excreta drops down. These are surely Agni and with these, I shall refine myself. He desired to make them over (offer in sacrifice) to different deities. The *puruṣa* to be of Viśvakarman; the horse to be of Varuṇa; the bull to be of Indra; the ram to be of Tvaṣṭā and the he-goat to be of Agni.

6. He considered—"I shall sacrifice them to different deities now, because I desire to have the forms of Agni. So I will offer them to Agni to achieve my desire". By "Agnis" (in plural) he meant the many forms of Agni. It was 'to achieve his desire'—because he had a desire to be realised by the sacrifice. Having appeased them (the *paśus*) and having done the *Paryagni karaṇa* of them (having taken the fire around them thrice) he then led them northwards and slew them.

स ऐक्षत या वै श्रीरभ्यध्यासिषमिमास्ताः[३] शीर्षसु हन्त शीर्षाण्येवोपदधा इति स शीर्षाण्येवोत्कृत्योपाधत्ताथेतराणि कुसिन्धान्यप्सु प्राप्लावयदजेन यज्ञꣳसमस्थापयन्नेन्मे यज्ञो विकृष्टोऽसदित्यात्मा वै यज्ञो नेन्मेयमात्मा विकृष्टोऽसदित्येतेन पशुनेष्ट्वा तत्प्रजापतिरपश्यद्यथैतस्याग्नेरन्तं न पर्येत् ॥ ७ ॥

स ऐक्षत यमिममात्मानमप्सु प्रापिप्लवन्तमन्विच्छानीति तमन्वैच्छत्तद्यदेषामप्सु प्रविद्धानां प्रत्यतिष्ठत्ता अपः समभरदथ यदस्यां तां मृदं तदुभयꣳ संभृत्य मृदं चापश्चेष्टकामकरोत्तस्मादेतदुभयमिष्टका भवति मृच्चापश्च ॥ ८ ॥

स ऐक्षत यदि वा इदमित्थमेव सदात्मानमभिसꣳस्करिष्ये मर्त्यः कुणपोऽनपहतपाप्मा भविष्यामि हन्तैत[४]दग्निना पचानीति तदग्निनापचत्तदेनदमृतमकरोदेतद्वै हविरमृतं भवति यदग्निना पचन्ति तस्मादग्निनेष्टकाः पचन्त्यमृता एवैनास्तत्कुर्वन्ति तद्यदिष्ट्वा पशुनापश्यत्तस्मादिष्टकास्तस्मादिष्ट्वैव पशुनेष्टकाः कुर्यादनिष्टका ह ता भवन्ति याः पुरा पशोः कुर्वन्त्यथो ह तदन्यदेव ॥ ९ ॥

तद्यास्ताः श्रिय एतानि तानि पशुशीर्षाण्यथ यानि तानि कुसिन्धान्येतास्ताः पञ्च चितयस्तद्यत्पशुशीर्षाण्युपधाय चितीश्चिनोत्येतैरेव तच्छीर्षभिरेतानि कुसिन्धानि सन्दधाति ॥ १० ॥

त एते सर्वे पशवो यदग्निस्तस्मादग्नौ पशवो रमन्ते पशुभिरेव तत्पशवो रमन्ते तस्माद्यस्य पशवो भवन्ति तस्मिन्नग्निराधीयतेऽग्निर्ह्येष यत्पशवस्ततो वै प्रजापतिरग्निरभवत् ॥ ११ ॥

तद्धैक आहुरत्रैवैतैः सर्वैः पशुभिर्यजेत यद्वा एतैरत्र सर्वैः प्रजापतिरयक्ष्यत तदेवाग्नेरन्तं पर्यैष्यत्तद्यदेतैरत्र सर्वैर्यजेत तदेवाग्नेरन्तं परीयादिति न तथा कुर्याद्देवानां तदितादियादथो पथस्तदियादथो किं ततः संभरेदेतानि वा एतत्कुसिन्धान्येताश्चितीः संभरति तस्मात्तथा न कुर्यात् ॥ १२ ॥

३. See notes
४. See notes

7. He considered "Which glories I had contemplated are contained in the heads (of the *paśus*). Well, then, I will only take up the heads". So he chopped off their heads and offered. The remaining trunks he then let float in the water. And by (offering) a he-goat he brought the *yajña* to its completion, thinking "Let not my *yajña* be pulled to pieces". Because, he himself is the *yajña* and he thought 'let not my own self be pulled to pieces'. After having performed the sacrifice with that he-goat, Prajāpati realised that he had not yet reached the end of (searching for) the fire-altar.

8. He considered, "I must search for that self of mine (the trunks of the *paśus* whose heads were chopped off) which I let float on the water". He searched for it. He collected those waters in which those cut-off (parts of the bodies) had settled. (Those parts) which were (settled) in this earth. That clay (he gathered). And having gathered, both that clay and water, he made a brick. Hence brick consists of these two, clay and water.

9. He considered, "If I refine myself with this (brick) as it is (unbaked), I shall become a decaying carcass with evil unremoved. Well then, I shall bake it with fire". So saying, he baked it with fire and rendered it undecaying (immortal). For, the *havis* (sacrificial offering) which is cooked by fire is indeed, ambrosia (undecaying). Hence they bake the bricks with fire. They thereby render them, indeed, ambrosia. And is as much as he saw them after offering (*iṣṭvā*) the *paśu* (he-goat) in sacrifice, therefore they are *iṣṭakas*. So bricks are to be made only after performing the sacrifice with *paśu*. Those (bricks) that are made before (without) the animal sacrifice are *aniṣṭakas* (non-bricks or non-favourables). So doing like that is incorrect (making bricks without doing animal sacrifice is taboo).

10. Those which are the glories are (same as) these heads of the *paśus* and those trunks (of the *paśus*) are those five layers of the fire-altar. That he puts on those heads of the *paśus* and builds up the altars, (virtually) amounts to uniting those trunks with those heads.

11. Since all these *paśus* constitute what is Agni (altar), the *paśus* delight in (the vicinity of) the Agni-altar. *Paśus* sport with *paśus*. Hence the sacrificial fire is set up with him who possesses cattle. Since Agni itself is *paśu*, Prajāpati (the Lord of creatures) became Agni.

12. Here, then, some say, "It is in this context that one should offer up all those (five) *paśus*. For had Prajāpati offered sacrifice with all of them, he would have very well reached the completion of the fire (altar)". Hence if one were to offer all those, he would certainly reach the completion of the fire (altar). He should not do so. In that case he would be swerving from the foot-steps of gods; (he would have) departed from his (Prajāpati's) path. In that case with what he would gather (the material for bricks)? Because the gathering is done of those trunks and those layers of the altar. Therefore, one should not do so.

यद्वेवैतान्पशूनालभत आयतनमेवैतदग्नये करोति न ह्यनायतने कश्चन रमतेऽन्नं वा आयतनं तदेतत्पुरस्तान्निदधाति तदेनं पश्यन्नग्निरुपावर्त्तते पञ्च भवन्ति पञ्च ह्येतेऽग्नयो यदेताश्चितयस्तेभ्य एतत्पञ्चायतनानि निदधाति तदेनं पश्यन्नग्निरुपावर्त्तते ॥ १३ ॥

पुरुषोऽश्वो गौरविरजो भवन्त्येतावन्तो वै सर्वे पशवोऽन्नं पशवस्तद्यावदन्नं तदेतत्पुरस्तान्निदधाति तदेनं पश्यन्नग्नि रुपावर्त्तते तद्यदग्निभ्य इति बहवो ह्येतेऽग्नयो यदेताश्चितयोऽथ यत्कामायेति यथा तं काममाप्नुयाद्यजमानो यत्काम एतत्कर्म कुरुते ॥ १४ ॥

पुरुषं प्रथममालभते पुरुषो हि प्रथमः पशूनामथाश्वं पुरुषꣳ ह्यन्वश्वोऽथ गामश्वꣳ ह्यनु गौरथाविं गाꣳ ह्यन्वविरथाजमविꣳ ह्यन्वजस्तदेनान्यथापूर्वं यथाश्रेष्ठमालभते ॥ १५ ॥

तेषां विषमा रशनाः स्युः पुरुषस्य वर्षिष्ठाऽथ ह्रसीयस्यथ ह्रसीयसी तद्यथारूपं पशूनाꣳ रशनाः करोत्यपापवस्यसाय सर्वास्वेव समाः स्युः सर्वाः सदृश्यः सर्वे ह्येते समाः सर्वे सदृशा अग्नयो ह्युच्यन्ते[५] ऽन्नꣳ ह्युच्यन्ते तेन समास्तेन सदृशाः ॥ १६ ॥

तदाहुः कथमस्यैषोऽग्निः पञ्चेष्टकाः सर्वः पशुष्वारब्धो भवतीति पुरोळाशकपालेषु न्वेवाप्यत इयं प्रथमा मृन्मयीष्टकाऽथ यत्पशुमालभते तेन पश्विष्टकाप्यतेऽथ यद्रूपामभितो हिरण्यशकलौ भवतस्तेन हिरण्येष्टकाप्यतेऽथ यदिध्मो यूपः परिधयस्तेन वानस्पत्येष्टकाप्यतेऽथ यदाज्यं प्रोक्षण्यः पुरोळाशस्तेनान्नं पञ्चमीष्टकाप्यत एवमु हास्यैषोऽग्निः पञ्चेष्टकः सर्वः पशुष्वारब्धो भवति ॥ १७ ॥

तेषां चतुर्विंꣳशतिः सामिधेन्यश्चतुर्विंꣳशत्यर्धमासो वै संवत्सरः संवत्सरोऽग्निर्या-वानग्निर्यावत्यस्य मात्रा तावतैवैनमेतत्समिन्धे ॥ १८ ॥

यद्वेव चतुर्विंꣳशतिश्चतुर्विंꣳशत्यक्षरा वै गायत्री गायत्रोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतत्समिन्धे ॥ १९ ॥

५. अग्नयो ह्युच्यन्ते तेन V2

13. Now when he makes offering of those *paśus*, he indeed, makes a home for the Agni. One does not, of course, enjoy in a place which is not his home. But the home means food (available). That is (*anna*) what he lays down in front and when Agni sees that, he turns unto it.

14. There are—a man, a horse, a bull, a ram and a he-goat. They together cover all animals (used for sacrifice). Since they constitute the food, he lays down all of them and seeing that, Agni turns unto it. They are five, for there are those five Agnis corresponding to the five layers (of the altar). (Accordingly) he thus lays down five homes for them. Seeing that, Agni turns unto it. And when (he offers) "To the Agnis" he means many Agnis (altars) corresponding to those many layers. (When he offers) "For the achievement of desire", he means that the sacrificer may achieve that desire for whose achievement, he performs this ritual.

15. He offers first a man (*puruṣa*); for, man is the foremost among *paśus*. Then the horse; because horse comes after man. Then a bull; since bull follows the horse. Then a ram. Since it comes after bull. Then a he-goat, because the he-goat follows the ram. Thus they are offered in that order and according to their importance.

16. Their (tethering) ropes may be unequal. That of the man being the longest, then shorter and shorter. According to the size of the *paśus*, he makes the ropes to avoid confusion. Or all these (ropes) may be equal; all similar. Because all these (*paśus*) are equally called Agnis and all are indeed called *anna* (food). So they are equal and similar.

17. Here now they ask "How is that the entire five-bricked Agni is obtained in the *paśus*?". Well, in the potsherds of the *puroḍāśa* (cake) it is, that the first brick of clay (is obtained). The *paśviṣṭakas* (bricks made of *paśus*) are obtained when the *paśus* are offered. When the two gold pieces are placed on the sides of the *vapā* (omentum), thereby the golden brick is obtained; and with the fire-wood, *yūpa* (stake) and enclosing sticks (forming the *paridhīs*) the wooden brick (*vānaspatyeṣṭaka*) is obtained. Then, with the ghee, sprinkled, water and *puroḍāśa* (cake), the fifth brick (namely) food is obtained. It is in this way that this Agni becomes the five-bricked whole in the *paśus*.

18. For these (*paśus*), there are twenty-four kindling chants (*sāmidhenīs*). For, the year has twenty-four half-months and Agni is the year. As great as Agni is, as great as is his size, by so much he thus kindles him.

19. Then (the reason) for the (number) twenty-four, is, Gāyatrī consists of twenty-four syllables. Agni is Gāyatrī and as great as Agni is, as great as is his size, by so much he thus kindles him.

यद्वेव चतुर्विंꣳशतिश्चतुर्विंꣳशो वै पुरुषो दशहस्त्या अङ्गुलयो दशपाद्याश्चत्वार्यङ्गानि पुरुषः प्रजापतिः प्रजापतिरग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतत्समिन्धे ॥ २० ॥

उभयीर्गायत्रीश्च त्रिष्टुभश्चान्वाह प्राणो गायत्र्यात्मा त्रिष्टुप् प्राणमेवास्य गायत्रीभिः समिन्ध आत्मानं त्रिष्टुब्भिर्मध्ये त्रिष्टुभो भवन्त्यभितो गायत्र्यो मध्ये ह्ययमात्माऽभितः प्राणा भूयसीः पुरस्ताद्गायत्रीरन्वाह कनीयसीरुपरिष्टाद्भूयाꣳसो हीमे पुरस्तात्प्राणाः कनीयाꣳस उपरिष्टात् ॥ २१ ॥

सोऽन्वाह समास्त्वाग्न ऋतवो वर्द्धयन्त्विति प्रजापतिं विस्रस्तं यत्राग्निः समदधात्तमब्रवीद्यावत्संमिताः सामिधेन्यस्ताभिर्मासमिन्त्स्वेति स एता अपश्यत्समास्त्वाग्न ऋतवो वर्द्धयन्त्विति समाश्च त्वाग्न ऋतवश्च वर्द्धयन्त्वित्येतत्संवत्सरा ऋषयो यानि सत्येति संवत्सराश्च त्वर्षयश्च सत्यानि च वर्द्धयन्त्वित्येतत्सं दिव्येन दीदिहि रोचनेनेत्यसौ वा आदित्यो दिव्यꣳ रोचनं तेन संदीदिहीत्येतद्विश्वा आभाहि प्रदिशश्चतस्र इति सर्वा आभाहि प्रदिशश्चतस्र इत्येतत् ॥ २२ ॥

ता वा[६] एता एकव्याख्याना एत[७] मेवाभिर्यथैतमेव सꣳस्कुर्यादेतꣳ संदध्यादेतं जनयेत्ता आग्नेय्यः प्राजापत्या यदग्निरपश्यत्तेनाग्नेय्यो यत्प्रजापतिꣳ समैन्ध तेन प्राजापत्याः ॥ २३ ॥

द्वादशाप्रियो द्वादशमासाः संवत्सरः संवत्सरोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतदाप्रीणाति ॥ २४ ॥

यद्वेव द्वादश द्वादशाक्षरा वै जगतीयं वै जगत्यस्याꣳ हीदꣳ सर्वं जगदियमु वा अग्निरस्यै हि सर्वोऽग्निश्चीयते यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतदाप्रीणाति ॥ २५ ॥

६. वा missing in TE
७. एवमेवा V2, My

20. And again why twenty-four? Man (*puruṣa*) is indeed, twenty-four fold. Ten fingers of the hands, ten toes and four limbs and Prajāpati is *Puruṣa*; Prajāpati is Agni. As great as Agni is, as great as is his size, by so much he thus kindles him.

21. He recites (the *sāmidheni* chants) in both Gāyatrī and Triṣṭubh metres. For, the vital air is Gāyatrī (*prāṇa, apāna* and *vyāna* corresponding to the three feet of Gāyatrī) and Triṣṭubh is the self (seated as energy in the middle region). By the chants in the Gāyatrī metre, he thus kindles the vital airs and by those in the Triṣṭubh metre (he kindles) the self (energy). The Triṣṭubh chants are in the middle and the Gāyatrī chants are on both sides thereof. For, this body (self) is in the middle and the vital airs are around. He utters more Gāyatrī chants in the beginning and fewer after the Triṣṭubh chants. Because, these vital airs are more in the front and few in the rear.

22. He recites " May the months, O Agni!, May the seasons make you grow". When Agni revived the exhausted Prajāpati, the latter said, "You revitalise (kindle) me with such of those *sāmidheni* chants which are equal (in measure) to me". He (Agni) saw these chants—"May the months, O Agni!, May the seasons make you grow". (It means) 'let the months and seasons make you grow'. "May these years, the vital airs (*Ṛsis*) and what are the good deeds (*Satyās*) (make you grow)", (It means) 'let the years, the vital airs and good deeds make you grow'. "With heavenly brilliance you shine". 'The heavenly brilliance is indeed, yonder Sun and thus with that (Sun) you shineforth' (it means). "Lighten up all around, make bright these four intermediate quarters". (It means) 'lighten up everywhere including the four intermediate quarters'.

23. These chants have one and the same explanation referring to him (Agni or Prajāpati). (They deal with) how to make him complete, how to revive him and how to make him up. These are the common refrains of these chants referring to Agni—Prajāpati. They are of Agni because Agni saw them. They belong to Prajāpati because they were used in reviving Prajāpati.

24. There are twelve *āprī* chants (propitiating formulas). There are twelve months for year, and the year is Agni. As great as Agni is, as great as is his size, with so much he thus propitiates him.

25. And again why twelve? Because the Jagatī metre has twelve syllables and the Jagatī is this (earth). For, it is on this earth that everything moves. Agni also belongs to this (earth), because the whole Agni-altar is built upon this. As great as Agni is, as great as is his size, by so much he thus propitiates him.

यद्वेव द्वादश द्वादशाक्षरा वै जगती जगती सर्वाणि छन्दाꣳसि सर्वाणि छन्दाꣳसि प्रजापतिः प्रजापतिरग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतदाप्रीणाति ॥ २६ ॥

ता एता ऊर्ध्वा अस्य समिधो भवन्तीति प्रजापतिं विस्रस्तं यत्राग्निः समदधात्तमब्रवीद्या मत्संमिता आप्रियस्ताभिर्मा प्रीणीहीति स एता अपश्यदूर्ध्वा अस्य समिधो भवन्तीत्यूर्ध्वा ह्येतस्य समिद्धस्य समिद्धो भवन्त्यूर्ध्वा शुक्रा शोचीꣳष्यग्नेरित्यूर्ध्वानि ह्येतस्य शुक्राणि शोचीꣳष्यर्चीꣳषि भवन्ति द्युमत्तमेति वीर्यवत्तमेत्येतत्सुप्रतीकस्येति सर्वतो वा अग्निः सुप्रतीकः सूनोरिति यदेनं जनयति तेनास्यैष सूनुः ॥ २७ ॥

ता एता एकव्याख्याना एतमेवाभि यथैतमेव सꣳस्कुर्यादेतꣳ संदध्यादेतं जनयेत्ता आग्नेय्यः प्राजापत्या यदग्निरपश्यत्तेनाग्नेय्यो यत्प्रजापतिमाप्रीणात्तेन प्राजापत्याः ॥ २८ ॥

ता विषमा विषमपदाः विषमाक्षरा विषमाणि हि छन्दाꣳस्यथो यान्यस्याध्यात्ममङ्गानि विषमाणि तान्यस्यैताभिराप्रीणाति ॥ २९ ॥

वैश्वानरः पशुपुरोळाशो वैश्वानरो वै सर्वेऽग्नयः सर्वेषामग्नीनामुपाप्त्यै यद्वेव वैश्वानर ऋतवो हैते यदेताश्चितयोऽग्नयो वा ऋतव ऋतवः संवत्सरः संवत्सरो वैश्वानरो यदग्नय इति स्यादति तद्रेचयेद्द्वादशकपालो द्वादशमासाः संवत्सरः संवत्सरो वैश्वानर आग्नेय्यो याज्यानुवाक्या अग्निरूपाणामुपाप्त्यै कामवत्यः कामानामुपाप्त्यै ॥ ३० ॥

26. And again why twelve? Jagatī metre is of twelve syllables and the Jagatī is all *mantras* (because other *mantras* are of lesser number of syllables, they fall within Jagatī). All the *mantras* are Prajāpati who (in turn) is Agni. As great as Agni is, as great as is his size, by so much he thus propitiates him.

27. Those kindling sticks of his (Agni) are upward pointing. When Agni revived the exhausted Prajāpati, he said to him, "You propitiate me with those *āprī* chants which are equal to me". He saw these (chants)—" Upward pointing are his kindling sticks" and so the kindling sticks of Prajāpati who is kindled are upward pointing. "Upward pointing are the bright flashes of Agni"—for, his bright flashes, flames are tending upwards. "They the most shining" (which means) the most powerful. "He the most fair-looking", because he is indeed, the most charming on all sides. (And is said) "Of the son" is as much as he (the sacrificer) produces him, therefore he (Agni) is his son.

28. These verses have one and the same explanation referring to Agni. Prajāpati; (they deal with) how one would make him complete, how to revive him and how to wake him up. These (chants) belong to Agni and Prajāpati. Because Agni saw them, they are of Agni and because they are (meant to) please Prajāpati, they belong to Prajāpati.

29. They (*āprī* chants) are unequal and consist of unequal feet and unequal syllables. Because the metres (in which they are couched) are dissimilar. Whatever unequal limbs there are in his (Agni's) body, those (limbs) of his, he propitiates with these chants.

30. The *puroḍāśa* (cake made of animal meat) belongs to Vaiśvānara (Agni), Vaiśvānara being all the forms of Agni, it is for the obtainment of all the fires. Why to Vaiśvānara? Those layers of the Agni-altar are no doubt, the seasons; for the seasons are the fires; and seasons are the year. The year is Vaiśvānara (all emcompassing). If offered to Agni (individually) it will become limited (less comprehensive). That it is (offered) on twelve potsherds is (only) because the year has twelve months and the year (as a whole) is Vaiśvānara. The offering as well as the accompanying formula (*anuvākya*) relate to Agni so that all the forms of Agni can be included. The *anuvākyas* contain the word "*kāma*" in order to obtain the desires.

तद्धैक इत्येवैतानि पशुशीर्षाणि चित्वोपदधत्युभयेनैते पशव इति ते हते मर्त्याः कुणपाः संभवन्त्यनाप्रीतानि हि तानि तद्ध तथाषाळ्हेः सौश्रोमतेयस्योपदधुः स ह क्षिप्र एव ततो ममार ॥ ३१ ॥

हिरण्मयान्यु हैके कुर्वन्ति अमृतेष्टका इति वदन्तस्ता ह ता अमृतेष्टका[८] न हि तानि पशुशीर्षाणि ॥ ३२ ॥

मृन्मयान्यु हैके कुर्वन्त्युत्सन्ना वा एते पशवो यद्धै किञ्चोत्सन्नमियं तस्य सर्वस्य प्रतिष्ठा तद्यत्रैते पशवो गतास्तत एनानधिसंभराम इति न तथा कुर्याद्यो वा एतेषामावृतं च ब्राह्मणं च न विद्यात्तस्यैत उत्सन्नाः स्युः स एतानेव पञ्च पशूनालभेत यावदस्य वशः स्यात्तान्हैतान्प्रजापतिः प्रथम आलेभे श्यापर्णः सायकायनोऽन्तमोऽथ ह स्मैतानेवान्तरेणा-लभन्तेऽथैतर्हीमौ द्वावेवालभ्येते प्राजापत्यश्च वायव्यश्च तयोरतो ब्राह्मणमुद्यते ॥ ३३ ॥ इति प्रथमं ब्राह्मणम् ॥

द्वितीयं ब्राह्मणम्

प्राजापत्यं चरका आलभन्ते प्रजापतिरग्निं चित्वाऽग्निरभवत्तद्यदेतमालभते तदेवाग्नेरन्तं पर्येतीति श्यामो भवति द्वयानि वै श्यामस्य लोमानि शुक्लानि च कृष्णानि च द्वन्द्वं मिथुनं प्रजननं तदस्य प्राजापत्यꣳ रूपं तूपरो भवति तूपरो हि प्रजापतिः ॥ १ ॥

तस्यैकविꣳशतिः सामिधेन्यो द्वादशमासाः पञ्चर्त्तवस्त्रय इमे लोका असावादित्य एकविꣳश एष प्रजापतिः प्रजापतिरग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतत्समिन्धे ॥ २ ॥

८. See notes

31. Some, having obtained those heads of *paśus*, put them on the fire-altar (without sanctifying them with *prayājas*). It is (on the assumption) that they are *paśus* (fit for offering) on two grounds. (That they have been obtained and slaughtered). But those (who do thus) become decaying carcasses, for those heads (they offer) are unsanctified. In this (prohibited) way they did in the case of *Āṣāḍha Sauśromateya* and he soon died thereafter.

32. Some others adopt golden bricks saying that they are immortal (*amṛteṣṭakas* made of placing two gold pieces on either sides of the remains of the *paśus* which are considered undecaying). Though they may be, no doubt, *amṛteṣṭakas*, they are not (same as) the heads of the *paśus*.

33. Some others adopt bricks of clay, thinking that those animals are already slaughtered since earth is the refuge of all that is dead; the *paśus* must have (after being slaughtered) gone into this earth and from thence we should collect them. One should not do so. He who is not aware of the courses (by which the *paśus* after the slaughter) went and (does not know) the Brāhmaṇas (explanatory texts on those courses), for him they are (merely) dead. Till such time, he masters those (causes of departure of the slaughtered *paśus* and the Brāhmaṇas thereon)—he has to offer those five *paśus* (slaughtered). That is why, Prajāpati, to start with, slaughtered them and *Śyāparṇa Sāyakāyana*, the last (did so). In between (the two) also they (five-*paśus*) were being slaughtered. But nowadays only these two are being offered viz. the one for Prajāpati and the one for Vāyu. Why these two are now being explained. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. The Caraka's offer (a he-goat) in sacrifice for Prajāpati; (they do so) since Prajāpati having built up the fire-altar became Agni. So, one who slays that (he-goat) reaches the completion of the fire-altar. It is a dark grey one. The grey one has two kinds of hairs; the white and the black. These two make a productive pair. That productivity is what makes it *prājāpatya* (fit for Prajāpati). It is hornless because Prajāpati is hornless.

2. For this (animal-sacrifice), there are twenty-one *sāmidhenis* (kindling chants). Twelve months, five seasons, these three worlds and yonder Sun—these twenty-one (together) make up Prajāpati; Prajāpati is Agni. As great as Agni is, and as great as is his size, by so much, he thus kindles him.

यद्वेवैकविंशतिरेकविंशो वै पुरुषो दशहस्त्या अङ्गुलयो दश पाद्या आत्मैकविंशः पुरुषः प्रजापतिः प्रजापतिरग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतत्समिन्धे ॥ ३ ॥

उभयीर्गायत्रीश्च त्रिष्टुभश्चान्वाह तासामुक्तो बन्धुरुक्तम्वेवान्वृचꣳ हिरण्यगर्भवत्याघारमाघारयति प्रजापतिर्वै हिरण्यगर्भः प्रजापतिरग्निर्द्वादशाप्रियस्तासामुक्तो बन्धुरुक्तम्वेवान्वृचं प्राजापत्यः पशुपुरोळाशो य एव पशोर्बन्धुः स पुरोळाशस्य द्वादशकपालो द्वादशमासाः संवत्सरः संवत्सरः प्रजापतिः कद्वत्यो[१] याज्यानुवाक्याः को हि प्रजापतिः ॥ ४ ॥

अथैतं वायवे नियुत्वते शुक्लं तूपरमालभते प्रजापतिः प्रजाः सृष्ट्वा नु व्यैक्षत तस्यात्यानन्देन रेतः परापतत्सोऽजः शुक्लस्तूपरो लप्सुद्यभवद्रसो वै रेतो यावानु वै रसस्तावानात्मा तद्यदेतमालभते तदेवाग्नेरन्तं पर्येति शुक्लो भवति शुक्लꣳ हि रेतस्तूपरो भवति तूपरꣳ हि रेतो वायवे भवति प्राणो वै वायुर्नियुत्वते भवत्युदानो वै नियुतः प्राणोदानावेवास्मिन्नेतद्दधाति ॥ ५ ॥

यद्वेवैतं वायवे नियुत्वते शुक्लं तूपरमालभते प्रजापतिं विस्रस्तं यत्र देवाः समस्कुर्वन्त्स योऽस्मात्प्राणो मध्यत उदक्रामत्तस्मिन्नेतेन पशुना दधुस्तथैवास्मिन्नयमेतद्दधाति वायवे भवति प्राणो वै वायुर्नियुत्वते भवत्युदानो वै नियुतः प्राणोदानावेवास्मिन्नेतद्दधाति शुक्लो भवति शुक्लो हि वायुस्तूपरो भवति तूपरो हि वायुः ॥ ६ ॥

तस्य सप्तदश सामिधेन्यः सप्तदशो वै संवत्सरो द्वादशमासाः पञ्चर्त्तवः संवत्सरः प्रजापतिः प्रजापतिरग्निर्यावानग्निर्यावत्यस्यमात्रा तावतैवैनमेतत्समिन्धे ॥ ७ ॥

यद्वेव सप्तदश सप्तदशो वै पुरुषो दश प्राणाश्चत्वार्यङ्गान्यात्मा पञ्चदशो ग्रीवाः षोडश्यः शिरः सप्तदशं पुरुषः प्रजापतिः प्रजापतिरग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतत्स-मिन्धे ॥ ८ ॥

१. See notes

3. And again why twenty-one? *Puruṣa* (man) indeed, is twenty-onefold. Ten fingers of the hands, ten toes and the body (self)—these twenty-one make up the *puruṣa* who is Prajāpati. Prajāpati is Agni. As great as Agni is, and as great as is his size, by so much, he thus kindles him.

4. He recites (the accompanying) chants in both Gāyatrī and Triṣṭubh metres. Their significance has been (already) told and also has been told about the order of those chants. The sprinkling of ghee (on the northern *sruk*) is done with the *Ṛk mantra* starting with *'Hiraṇyagarbhaḥ'*. Of course, *Hiraṇyagarbha* is Prajāpati and Prajāpati is Agni. (Here too) there are twelve *āprī* chants (propitiating *mantras*); their significance has been told (already). The order of those chants also has been told. The *puroḍāśa* prepared from the *paśu* (the cake made from the meat of the *paśu*) belongs to Prajāpati. To whom the *paśu* belongs, its *puroḍāśa* also belongs to him. There are twelve potsherds. The year has twelve months and the year is Prajāpati. The *anuvākyas* of (chant accompanying) the oblations contain the word "*ka*' (in *kasmai devāya*), for Prajāpati is "*Ka*".

5. He then, offers in sacrifice for Vāyu, the *Niyutvat* (the wind-god driven by a team of horses), that white hornless one (he-goat). When Prajāpati after creating the beings, looked around and experienced excess joy, due to which semen fell. It became that white, hornless he-goat with a (distinct) white mark on the fore-head. For, semen is life-sap and as far as there is life-sap, so far the life lasts. And when he offers that (he-goat produced out of his seed) he reaches the completion of the Agni-altar. That (goat) is white because the semen is white. It is hornless because the semen is hornless. It is meant for Vāyu since Vāyu is *prāṇa* (in-breathing). It is for *Niyutvat* (the team of horses) because the *niyut* is the outbreathing of *udāna*. He thus puts into him both *prāṇa* and *udāna*.

6. And again why he slays that white, hornless one (he-goat) for Vāyu? When the gods revived the exhausted Prajāpati by means of this *paśu*, they put into him that *prāṇa* which had gone out of his middle part. Similarly this one now puts *prāṇa* into him. It belongs to Vāyu because Vāyu is the *prāṇa* (in-going breath) and to *Niyutvat* since the team of horses (*niyut*) is *udāna* (outgoing breath). He thus puts (both) the *prāṇa* and the *udāna* into him. He is white because Vāyu is white. He is hornless because Vāyu is hornless.

7. For this (animal sacrifice) there are seventeen *sāmidhenis* (kindling *mantras*). For, the year is seventeenfold. There are twelvemonths and five seasons. The year is Prajāpati and Prajāpati is Agni. As great as Agni is and as great as is his size, by so much, he thus kindles him.

8. And again why seventeen? *Puruṣa* (man) is seventeenfold. There are ten vital airs, four limbs; the body is fifteenth; the neck forms the sixteenth and the head is the seventeenth. *Puruṣa* (Man) is Prajāpati: Prajāpati is Agni. As geat as Agni is, and as great as is his size, by so much he thus kindles him.

उभयीर्गायत्रीश्च त्रिष्टुभश्चान्वाह तासामुक्तो बन्धुरुक्तम्वेवान्वृचं द्वादशाप्रियस्तासामुक्तो बन्धुरुक्तम्वेवान्वृचं प्राजापत्यः पशुपुरोळाशोऽत्रो स काम उपास इति ह स्माह माहित्थिर्यं चरकाः प्राजापत्ये पशावाहुरिति ॥ ९ ॥

यद्वेव वायव्यः पशुर्भवति प्राजापत्यः पशुपुरोळाशोऽर्द्धꣳ ह प्रजापतेर्वायुरर्द्धं प्रजापतिस्तद्यदुभौ वायव्यौ स्यातामुभौ वा प्राजापत्यावर्द्धꣳ हैवास्य कृतꣳ स्यान्नार्द्धमथ यद्वायव्यः पशुर्भवति प्राजापत्यः पशुपुरोळाशस्तेन हैवैतꣳ सर्वं कृत्स्नं प्रजापतिꣳ सꣳस्करोति ॥ १० ॥

यद्वेव वायव्यः पशुर्भवति प्राजापत्यः पशुपुरोळाशः प्रजापतिं विस्रस्तं यत्र देवाः समस्कुर्वन्त्स योऽस्मात्प्राणो मध्यत उदक्रामत्तस्मिन्नेतेन पशुनादधुरथास्यैतेन पुरोळाशेनात्मानꣳ समस्कुर्वन्त्स यत्प्राजापत्यौ भवति प्रजापतिर्ह्यात्मा द्वादशकपालो द्वादशमासाः संवत्सरः संवत्सरः प्रजापतिः कद्वत्यौ याज्यानुवाक्ये को हि प्रजापतिः ॥ ११ ॥

तद्यद्वपां पुरस्ताज्जुहोति य एवायं पुरस्तात्प्राणस्तमस्मिन्नेतद्दधात्यथ यदेतेन मध्यतश्चरन्ति मध्यतो ह्ययमात्माऽथ यद्धविषोपरिष्टाच्चरन्ति य एवायमुपरिष्टात्प्राणस्तस्मिन्नेतद्दधाति शुक्रवत्यो याज्यानुवाक्या स्युः शुक्ररूपाणामुपास्यै नियुत्वत्यो यदेव नियुत्वद्रूपं तस्योपास्यै ॥ १२ ॥

तदु वा आहुर्वपाया एव शुक्रवत्यौ स्यातामेतावद्वै पशौ शुक्रं यद्वपा शुक्रवत्यौ नियुत्वत्यौ हविषो यदेव नियुत्वद्रूपं तस्योपास्या इति ॥ १३ ॥

यद्वेवैतं पशुमालभते एतस्मिन्ह पशौ सर्वेषां पशूनाꣳ रूपं यत्तूपरो लप्सुदी तत्पुरुषस्य रूपं तूपरो हि लप्सुदी पुरुषो यत्तूपरः केसरवाꣳस्तदश्वस्य रूपं तूपरो हि केसरवानश्वो यदष्टाशफस्तद्गोरूपमष्टाशफो हि गौरथ यदस्यावेरिव शफास्तदवे रूपं यदजस्तदजस्य तद्यदेतमालभते तेन हैवास्यैते सर्वे पशव आलब्धा भवन्त्यतो यतमदस्य कर्मोपकल्पेतैते वा पञ्च पशव एष वा प्राजापत्य एष वा नियुत्वतीयः ॥ १४ ॥

9. He recites (the accompanying chants) in both Gāyatrī and Triṣṭubh metres. Their significance has been (already) told; also has been told about the order of those chants. There are twelve *āprī* chants (propitiating *mantras*) and their significance has (already) been told and also has been told about their order. The *paśu-puroḍāśa* (the cake made of the animal's meat) belongs to Prajāpati. Māhitthi once said that therein that desire was achieved which the Carakas said in the case of the *prājāpatya paśu* (earlier).

10. Why the *paśu* belongs to Vāyu and the *puroḍāśa* made of that *paśu* belongs to Prajāpati? One half of Prajāpati is Vāyu no doubt, and the other half is Prajāpati. If both (the *paśu* and *puroḍāsa*) were to be made over to Vāyu or were to be offered to Prajāpati, then only one half of him would be made up and the other half would not be; (on the other hand) in so far as the *pāśu* belongs to Vāyu and the Puroḍāśa to Prajāpati, he puts together (revives) Prajāpati in his entirety.

11. Again, why the *paśu* is of Vāyu and the *puroḍāśa* is of Prajāpati? When the gods revived the exhausted Prajāpati, they, by means of this *paśu*, put (back) into him the *prāṇa* which had gone out of the middle region and with this *puroḍāśa* they restored his self (body). And as to why it belongs to Prajāpati, it is because the self (body) is Prajāpati. Why (there are) twelve potsherds is because twelve months make a year and Prajāpati is the year. One offering chant (*yājyā*) and one associate chant (*anuvākya*) contain the word "*Ka*". For, Prajāpati is '*Ka*' (First of the *yājyā* chants and the last of the *anuvākya* chants end in *kasmai devāya haviṣā vidhemaḥ*").

12. When he first offers the *vapā* (omentum) he puts into him this *prāṇa* which is here in front. He offers this (*puroḍāśā*) in the middle (after the *vapā* and before the *havis*) because that this trunk is in the middle. And lastly when he offers the *havis* (meat) oblation, he thereby puts into him the vital air which is behind. The remaining offering chants and associate chants should contain the word '*śukla*' (bright) for the obtainment of bright forms and the word '*niyut*' for the obtainment of (that form of Prajāpati) which has a '*niyut*' or a team.

13. Some (others) say—only for the offering of the *vapā*, the offering and associate chants should contain the word '*śukla*', because only to this extent (*vapā* portion) it is white in the animal. *Havis* (meat) should be accompained by both chants (viz. with the word '*śukla*' and with the word '*niyutvat*') because it is for the obtainment of his form which has a team.

14. And again why he slays the *paśu*? Because in this animal, indeed, you have the form of all the *paśus*. In as much as it is hornless and bearded, it has the form of the *puruṣa paśu* (Man); since *puruṣa* has no horn and has beard. That it is hornless and bears mane, it has the form of *aśva pāśu* (the horse); because the horse has no horn and has mane. In as much as it is eight-hoofed it has the form of *gauḥ* (bull), for, the bull is eight-hoofed. In as much as it has hoofs resembling those of the *avi paśu* (sheep) it has that same form (of *avi*). Being itself the he-goat, it has that form. Thus when he slays this one (*aja paśu*) it amounts to slaying all the (five) *paśus*. Whichever of these may suit him—those five *paśus* or that (he-goat) for Prajāpati or that one for *Vāyu Niyutvat*, let him perform that.

तं पौर्णमास्यामालभतामावास्यायामालभेतेत्युहैक आहुरसौ वै चन्द्रः प्रजापतिः स एताꣳ रात्रिमिह वसति तद्यथोपतिष्ठन्तमालभेतैवं तदिति ॥ १५ ॥

तद्वै पौर्णमास्यामेवासौ वै चन्द्रः पशुस्तं देवाः पौर्णमास्यमालभन्ते यत्रैनं देवा आलभन्ते तदेतमालभा इति तस्मात्पौर्णमास्यां यद्वेव पौर्णमास्यां पौर्णमासी ह वाव प्रथमा व्युवास तस्माद्वेव पौर्णमास्याम् ॥ १६ ॥

तद्वै फाल्गुन्यामेवैषा ह संवत्सरस्य प्रथमा रात्रिर्यत्फाल्गुनी पौर्णमासी योत्तरैषोत्तमा या पूर्वा मुखत एव तत्संवत्सरमारभते ॥ १७ ॥

स वा इष्ट्वैव पौर्णमासेनाथ पशुमालभेत पौर्णमासेन वा इन्द्रो वृत्रं पाप्मानꣳ हत्वापहतपाप्मैतत्कर्मारभत ॥ १८ ॥

तद्वा उपाꣳशु भवत्येतद्वैतै[२]ः प्रजापतिः पशुभिः कर्मैयेष तद्धात्रानद्धेवैवासानिरुक्तमिव तस्मादुपाꣳशु ॥ १९ ॥

यद्वेवोपाꣳशु प्राजापत्यं वा एतत्कर्म प्रजापतिꣳह्येतेन कर्मणारभते निरुक्तो वै प्रजापतिः ॥ २० ॥

यद्वेवोपाꣳशु रेतो वा अत्र यज्ञ उपाꣳशु वै रेतः सिच्यते वपा पशुपुरोळाशो हविरेतावान्हि पशुः ॥ २१ ॥

अष्टकायामुखाꣳ संभरति प्राजापत्यमेतदहर्यदष्टका प्राजापत्यमेतत्कर्म यदुखा प्राजापत्य एव तदहन्प्राजापत्यं कर्म करोति ॥ २२ ॥

यद्वेवाष्टकायां पर्वैतत्संवत्सरस्य यदष्टका पर्वैतदग्नेर्यदुखा पर्वण्येव तत्पर्व करोति ॥ २३ ॥

यद्वेवाष्टकायामष्टका वा उखा निधिर्द्वा उद्धी तिरश्ची रास्ना तच्चतुश्चतस्र ऊर्ध्वास्तदष्टावष्टकायामेव तदष्टकां करोति ॥ २४ ॥

अमावास्यायां दीक्षतेऽमावास्यायैवाधियज्ञस्तायते यतो यज्ञस्तायते ततो यज्ञं जनया–नीति ॥ २५ ॥

२. एतद्वैतैः V2, एतद्वैते Ca, Ne

15. Let him slay it in a full moon day'. "Let him slay it in a new moon day". So say some. This moon is, of course, Prajāpati. He dwells for this night (of new moon) here (in this earth) in the form of herbs and it would amount to slaying it when he is stationed here.

16. But this is done in a full moon day. Yonder moon is the *paśu*. Him the gods slay in a full moon day. "I shall slay him when the gods slay him"—Thus (arguing), therefore, he slays him at full moon. And again, why in full moon day? The full moon, no doubt, was the first to shine forth. Hence in the full moon day.

17. That too on the *Phālguni* day (when full moon and *uttara phalguni* star coincide). This *Phālguni* which is the latter (*uttar*) (associated) with the full moon is the first night of the year. And that *Phālguni* which is the former (*pūrva*) is the last night of the year. He thus does at the very mouth (start) of the year.

18. Now, let him soon after performing the full moon offering, slay the *paśu*. Because, Indra slain the evil Vṛtra by the full moon offering and having cleansed (himself of) all evil, started this sacrificial ritual (of *Paśvālambha*).

19. This is performed in muffled voice. Because (when) Prajāpati attempted the work (of laying the altar), it was then as it were, undefined or indistinct; hence in a muffled voice.

20. And again why in a muffled voice? This performance, assuredly, belongs to Prajāpati because it is Prajāpati whom he enriches by this; and Prajāpati is undefined, indeed.

21. And again why in a muffled voice? There is seed here in the sacrifice and seed is cast silently. *Vapā* (omenturn), *pasu-puroḍāśa* and the *havis*—these together constitute the animal (i.e. the core of the sacrifice).

22. On the eighth day (after the full moon), he collects (prepares the material) for *ukhā* (the fire-pan), for that day, the eighth day is sacred to Prajāpati and this part of the ritual i.e. *ukhā* (preparation of the fire-pan) is sacred to Prajāpati. On a day sacred to Prajāpati, he thus, performs the ritual sacred to Prajāpati.

23. And as to why on the eighth day (after the full moon)? Because the eighth day is the joint of the year (link of the year) and that *ukhā* (fire-pan) is joint (link) of the fire-altar. He thus makes a link on a link.

24. And again why on the eighth day? Eightfold, no doubt, is the fire-pan. It has the bottom, the two sides, the horizontal rim— together make four and with the four vertical belts become of eight (parts). So he makes the eightfold (*ukhā*) on the eighth day.

25. He starts the vow on the new moon day, for, from the new moon the *yajña* (here, the moon) expands (grows). "Whence the sacrifice (*yajña*, the moon) grows, I start generating the sacrifice (by getting into the *dīkṣā*)"—so he thinks.

यद्वेवामावास्यायाꣳ रेतो वा एतद्भूतमात्मानꣳ सिञ्चत्युखायां योनौ यद्दीक्षते तस्मा एतं पुरस्ताल्लोकं करोति यद्दीक्षितो भवति तं कृतँल्लोकमभिजायते तस्मादाहुः कृतँल्लोकं पुरुषोऽभिजायत इति ॥ २६ ॥

सयत्कनीयः संवत्सराद्दीक्षितः स्यादलोका इष्टका उपदध्यादिष्टका [3]लोकानतिरिच्येरन्नथ यद्भूयसो लोकान्कृत्वेष्टका नानुपदध्याल्लोका इष्टका अतिरिच्येरन्नथ यदमावास्यायां दीक्षित्वामावास्यायां क्रीणाति तद्यावन्तमेव लोकं करोति तावतीरिष्टका उपदधात्यथास्यापूर्यमाणपक्षे सर्वोऽग्निश्चीयते ॥ २७ ॥

तदाहुर्यद्यावत्य एतस्याग्नेरिष्टकास्तावन्ति क्रयेऽहोरात्राणि संपद्यन्तेऽथ यान्यूर्ध्वानि क्रयादहानि कथमस्य ते लोका अनुपहिता भवन्तीति यद्वामावास्यायां दीक्षित्वामावास्यायां क्रीणाति तद्यावन्तमेव लोकं करोति तावतीरिष्टका उपदधात्यथ यान्यूर्ध्वानि क्रयादहानि तस्मिन्नवकाशेऽध्वर्युरग्निं चिनोति क्वो हि चिनुयान्न च सोऽवकाशः स्याद्यावन्ति वै संवत्सरस्याहोरात्राणि तावत्य एतस्याग्नेरिष्टका उप च त्रयोदशो मासस्त्रयोदशो वा एष मासो यान्यूर्ध्वानि क्रयादहानि तद्या अमूस्त्रयोदशस्य मास इष्टकास्ताभिरस्यैते[4] लोका अनुपहिता भवन्ति तत्समा लोकाश्चेष्टकाश्च भवन्ति ॥ २८ ॥

एतद्वै यैव प्रथमा पौर्णमासी तस्यां पशुमालभते या प्रथमाष्टका तस्यामुखाꣳ संभरति या प्रथमामावास्या तस्यां दीक्षत एतद्वै यान्येव संवत्सरस्य प्रथमान्यहानि तान्यस्य तदारभते तानि च तदाप्नोत्यथातः संपदेव ॥ २९ ॥

तदाहुः कथमस्यैतत्कर्म संवत्सरमग्निमाप्नोति कथꣳ संवत्सरेणाग्निना संपद्यत इत्येतेषां वै पञ्चानां पशूनां चतुर्विꣳशतिः सामिधेन्यो द्वादशाप्रियस्तत्षट्त्रिꣳशदेकादशानुयाजा एकादशोपयजस्तदष्टा पञ्चाशत्ततो याष्टाचत्वारिꣳशत्साष्टाचत्वारिꣳशदक्षरा जगतीयं वै

३. इष्टका अतिरिच्येरन् V2
४. ताभिरस्य ते TE, MD

26. And again, why on the new moon day (he starts the *dīkṣā*)? When he enters the vow, he verily deposits his own self as seed into the fire-pan i.e. the womb. Thus he who enters the vow is (actually) preparing (for himself) the abode beforehand and he is born into the world (abode) made by him (in advance). Hence they say "Man is born into the world created by him".

27. If he observes the vow for less than a year (duration), he would have bricks which would not have space (each of the 360 bricks will find its space only if the vow is for one full year). The bricks will outnumber the spaces. If the space created is more (by exceeding the duration of the vow beyond one year), without the corresponding number of bricks, then the spaces created will outnumber the bricks. So, if one starts the *dīkṣā* on a new moon day and performs the *somakrayaṇa* (buying the *soma*) on the new moon (a year after), he piles the same number of bricks as the spaces he creates. And on the bright fortnight (following), when the wing of the altar is filled with *upasad* (loose soil) the entire Agni-altar is built up.

28. As to this they say—"As many bricks are utilised in the building up of the altar, so many days and nights, are covered till the day of *somakrayaṇa*". What about the days after the *somakrayaṇa*, the spaces produced during which will not be filled by bricks? Or (in other words), having started the vow on *Amāvāsya*, he purchases *soma* on the *Amāvāsya* of next year, by which the number of spaces created and the number of bricks exactly tally. And during the days after *somakrayaṇa*, the Adhvaryu is building up the altar. Where will he build up, if there is no space? (Not so). Whatever the number of days and nights of a year, that number of bricks are piled up for the altar and the exceeding (period after *somakrayaṇa*) forms the thirteenth month. The days beyond (the *Amāvāsya* on which *somakrayaṇa* is performed) constitute indeed, the thirteenth month. The bricks that are available will go to fill up the spaces created by the (days of) the thirteenth month and thus the number of bricks and spaces created do tally.

29. Thus then, that which happens to be the first full moon, on that day he slays the *paśu* and what first *Aṣṭamī* (eighth day) there comes, on that day, he prepares the fire-pan, what happens to be the first new moon day. On that day he enters the vow (*dīkṣā*). Thus whatever first days of the year, those he takes possession of (for the Agni-altar) and he thereby gains. Now about the correspondence (of number between slaying of *paśu* and piling of altar).

30. Here now they ask—"How does that the *Paśvālambha* of his (animal sacrifice done by him) gain the year, i.e. Agni? Well, for those five *paśus*, there are twenty-four *sāmidhenī* chants (offering *mantras*) and twelve *āprī* chants (propitiating *mantras*). They (together) form thirty-six. There are eleven *anuyāja* chants and eleven *upayājās*. (Adding them) it becomes fifty-eight. (Out of this) forty-eight (barring ten out of the fifty - eight) form the Jagatī metre, for Jagatī consists of

जगत्यस्या हीदꣳ सर्वं जगदियमु वा अग्निरस्यै हि सर्वोऽग्निश्चीयते यावानग्निर्यावत्यस्य मात्रा तावत्तद्भवति यद्वेवाष्टाचत्वारिꣳशदष्टाचत्वारिꣳशदक्षरा वै जगती जगती सर्वाणि छन्दाꣳसि सर्वाणि छन्दाꣳसि प्रजापतिः प्रजापतिरग्निर्यावानग्निर्यावत्यस्य मात्रा तावत्तद्भ-वत्यथ[५] यानि दश सा दशाक्षरा विराड्विराळग्निर्दश दिशो दिशोऽग्निर्दश प्राणाः प्राणा अग्निर्यावानग्निर्यावत्यस्य मात्रा तावत्तद्भवति वपा पशुपुरोळाशस्तत्षष्टिः षष्टिर्मासस्याहोरात्राणि तन्मासमाप्नोति मास आप्त ऋतुमाप्नोत्यृतुः संवत्सरं तत्संवत्सरमग्निमाप्नोति ये च संवत्सरे कामा अथ यदतोऽन्यद्यदेव संवत्सरेऽन्नं तत्तत् ॥ ३० ॥

अथैतस्य प्राजापत्यस्यैकविꣳशतिः सामिधेन्यो द्वादशाप्रियस्तत्त्रयस्त्रिꣳशदेकादशानु-याजा एकादशोपयजस्तत्पञ्च पञ्चाशद्वपा पशुपुरोळाशो हविस्तदष्टा पञ्चाशत्स योऽष्टापञ्चाशति कामोऽत्रैव तमाप्नोति द्वावाघारौ तत्षष्टिः स यः षष्ट्यां कामोऽत्रैव तमाप्नोत्यथ यदतोऽन्यद्यदेव संवत्सरेऽन्नं तत्तत् ॥ ३१ ॥

अथैतस्य नियुत्वतीयस्य सप्तदश सामिधेन्यो द्वादशाप्रियस्तदेकान्न त्रिꣳशदेकादशानुयाजा एकादशोपयजस्तदेकपञ्चाशद्वपा पशुपुरोळाशो हविस्तच्चतुष्पञ्चाशद्द्वावा द्वौ स्विष्टकृतौ तदष्टापञ्चाशत्स योऽष्टापञ्चाशति कामोऽत्रैव तमाप्नोति वनस्पतिश्च वसाहोमश्च तत्षष्टिः स यः षष्ट्यां कामोऽत्रैव तमाप्नोत्यथ यदतोऽन्यद्यदेव संवत्सरेऽन्नं तत्तदेवमु हास्यै तत्कर्म संवत्सरमग्निमाप्नोत्येवꣳ संवत्सरेणाग्निना संपद्यते ॥ ३२ ॥

५. After भवति upto वपा missing in V2

twenty-eight syllables (having twelve for each of its four quarters). Jagatī, doubtless, is this earth, because it is on this that everything moves (*jagat*). And Agni-altar also is this earth, because it is thereof that the whole Agni-altar is built up. As great as Agni is, as great as is his size, so great does this become. And again, why forty-eight? Because, Jagatī contains forty-eight syllables and Jagatī covers all the metres. All the metres are Prajāpati and Prajāpati is Agni-altar. As great as Agni is, as great as is his size, so great does this become. And now (what about) those (remaining) ten?. That is Virāḍ consisting of ten syllables; and the Virāḍ is Agni. There are ten quarters and quarters are Agni. There are ten vital airs and vital airs are Agni. As great as Agni is, as great as is his size, so great does this become. With the *vapā* and the *paśu-puroḍāśa,* it comes to sixty (fifty-eight plus two). Sixty are the days and nights together for a month. So those sixty gain the month and the months so gained make the *ṛtus* (seasons) and the seasons lead to the year i.e. Agni (because year is Agni). So that sixty (starting from *sāmidhenis* upto *vapā* and *paśu-puroḍāśa*) take the shape of *saṁvatsara* i.e. Agni. So all the desires (that arise) of that year are attained and what other food (prosperity) than that there is in the year, he gains.

31. And for this *paśu* meant for Prajāpati, there are twenty-one *sāmidheni* (kindling) chants, twelve *āprī* (propitiating) chants, which together make thirty-three. Eleven *anuyāja* (after offerings); eleven *upayāja* (associate offerings) which (with the earlier thirty-three) make fifty-five. Then the *vapā* (omentum), *paśu-puroḍāśa* (cake made for ritual of that name) and *havis* (cooked heart etc. of *paśu*) (added) make fifty-eight. Whatever wish is contained in these fifty-eight, he realises it here itself. With the two sprinklings of ghee (one each of *sruk* and *sruva*), it becomes sixty. Whatever wish is contained in sixty, he realises it here itself. And what other food (prosperity) than that there is in the *saṁvatsara,* (he gains) all that.

32. And for that *paśu* of (*Vāyu*) *Niyutvat*—there are seventeen *sāmidheni* (kindling) chants; twelve *āprī* (propitiatory) chants, together they make twenty-nine. Eleven *anuyājās* (after offerings), eleven *upayājās* (associate offerings), together (with twenty-nine already mentioned) make fifty-one. With *vapā, paśu-puroḍāśa* and *havis,* account for fifty-four. With the two sprinklings of ghee (one each from *sruva* and *sruk*) and with the two *sviṣṭakṛt* oblations (to Agni) it comes to fifty-eight. Whatever wish is contained in the fifty-eight; he realises it here itself. With the *Vanaspati* (tree) offering (done with *pṛṣadājya* before the *sviṣṭakṛt*) and the *Vasā homa* (to be done in the midst of the chanting of *yājya* for *havis* offerings), it adds up to sixty. Whatever wish is contained in the sixty, he realises it here itself and whatever other food (prosperity) than that, there is in the *saṁvatsara* (he gains) all that. Thus that sacrificial performance gains for him the year, Agni. Thus the animal sacrifice corresponds with *saṁvatsara,* the Agni.

तदाहुर्नैतस्य पशोः समिष्टयजूꣳषि जुहुयान्न हृदयशूलेनावभृथमभ्यनेयादारम्भो वा एषोऽग्नेः पशुर्व्यवसर्गो देवतानाꣳ समिष्टयजूꣳषि सꣳस्थावभृथो नेदारम्भे देवता व्यवसृजानि नेद्यज्ञꣳ सꣳस्थापयानीति स वै समेव स्थापयेदेतेन पशुनेष्ट्वा तत्प्रजापतिरपश्यद्यथैतस्याग्नेरन्तं न पर्यैत्तस्मात्सꣳस्थापयेद्यद्वेव[६] सꣳस्थापयति प्राण एष पशुस्तस्य यदन्तरियात्प्राणस्य[७] तदन्तरियाद्यदु वै प्राणस्यान्तरियात्तत एवं म्रियेत तस्मात्समेव स्थापयेदथातो व्रताना-मेव ॥ ३३ ॥

तदाहुर्नैतेन पशुनेष्ट्वोपरि शयीत न माꣳसमश्नीयान्न मिथुनमुपेयात्पूर्वदीक्षा वा एष पशुरनवक्लृप्तं वैतद्यद्दीक्षित उपरि शयीत यन्माꣳसमश्नीयाद्यन्मिथुनमुपेयादिति नेत्वेवैषा दीक्षा नेव हि मेखलास्ति न कृष्णाजिनमिष्टकां वा एतां कुरुते तस्मादु काममेवोपरि शयीतैतदु सर्वमन्नं यदेते पशवस्तदस्यात्रासमारब्धं भवति तद्यानि कानि चामधुनोऽशनानि तेषामस्य सर्वेषां कामाशनं यदि लभेत मिथुनं तु नोपेयात्पुरा मैत्रावरुण्यौ पयस्यायै तस्योपरि बन्धुः ॥ ३४ ॥

तदाहुर्यद्दद्यादेतस्मिन्यज्ञे दक्षिणां नेन्मेऽयं यज्ञोऽदक्षिणोऽसद्ब्रह्मण आदिष्टदक्षिणां दद्याद्ब्रह्मा वै सर्वो यज्ञस्तदस्य सर्वो यज्ञो भिषजितो[८] भवतीति न तथा कुर्यादिष्टकां वा एतां कुरुते तद्यथेष्टकायामिष्टकायां दद्यात्तादृक्तदमुर्ह्येव दद्याद्यदस्योपकल्पेत ॥ ३५ ॥ इति द्वितीयं ब्राह्मणम् ॥

तृतीयं ब्राह्मणम्

एतद्वै देवा अब्रुवꣳश्चेतयध्वमिति चितिमिच्छतेति वाव तदब्रुवंस्तेषां चेतयमानानां प्रजापतिरिमां प्रथमाꣳ स्वयमातृण्णां चितिमपश्यत्तस्मात्तां प्रजापतिनोपदधाति ॥ १ ॥

६. स्थापयेद्यदेव Ne,V2
७. यदन्तरीयात् V2, P1
८. भिषज्यितो V2,TE, भिषज्जयितो MD (Weber's Edn.), see notes

33. Now, here they say, "In these *paśu* offerings, he should not offer *Samiṣṭayajūmṣi* (the ritual of releasing the presiding deities of *paśus*) nor perform the concluding purificatory bath (*avabhṛtha*) with a painful heart (feeling of regret and pollution for slaying the *paśu*)". Because this is the beginning (of the building up) of Agni-altar. *Samiṣṭayajūṁṣi* involves send-off to the presiding deities of the *paśus*. *Avabhṛtha* marks the completion. (He should not do these two) lest he should at the very commencement, dismiss the deities and complete the sacrifice. (No. This is not so.)—Let him, by all means, complete (the sacrifice)". Prajāpati, having sacrificed that *paśu* realised that he had not reached the end of the Agni-altar. Let him therefore, complete the same. And again why he completes it? This animal sacrifice is his vital air. And if anything were to intercede in it (between him and the sacrifice) it would cut him off from the vital air and if anything were to cut him off from the vital air, he would die by that. Let him therefore complete (the animal sacrifice). Now to the austerities (rites of abstainance)!

34. Here they say—"After he has performed that animal sacrifice, he must not sleep upon a cot. He should not eat flesh; nor engage in sexual intercourse. For, that animal sacrifice is the first *Dīkṣā* (vow). It would surely be improper if the *dikṣita* (the one under vow) were to sleep upon a couch, or were he to eat flesh or engage in sexual intercourse". But this is not at all a *dīkṣā* (vow), for, there is neither a girdle, nor the skin of black antelope. He is (only) making this first brick. So let him, if he likes, sleep on a couch. These that are the *paśus*, constitute all food. All that he has already acquired and started (eating), he can eat, other than honey. Of all those he may eat at pleasure, if he can get them. Sex, of course, he may not indulge in, prior to the (offering of) clotted curds to the twin gods Mitrā-Varuṇa. The purport of this (will be explained) in due course.

35. Here now they say—At this sacrifice, he should give a *dakṣiṇā* (gift) thinking "Let not my sacrifice be without a *dakṣiṇā*". Let him give to the Brāhmaṇa due *dakṣiṇā* since Brāhmaṇa is the entire sacrifice and the entire sacrifice of his gets invigorated. "No, let him not do so. Here he is only making a brick". This would mean that he is to give a *dakṣiṇā* with each brick. Only at that later stage of the act of building up the altar, he should give *dakṣiṇā* (not now itself). (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. Now the gods said—"(Let us) meditate", whereby, they said "We seek a layer (in the fire-altar)". While they were meditating, Prajāpati saw this altar-brick (of earth) which is the first one to be already perforated. Hence he (Yajamāna) lays it (the clay-brick) on that (altar) with the chants related to Prajāpati.

तमग्निरब्रवीदुपाहमायानीति केनेति पशुभिरिति तथेति पश्विष्टकया ह तदुवाचैषा वाव पश्विष्टका यद्दूर्वेष्टका तस्मात्प्रथमायै स्वयमातृण्णाया अनन्तर्हिता दूर्वेष्टकोपधीयते तस्मादस्या अनन्तर्हिता ओषधयोऽनन्तर्हिताः पशवोऽनन्तर्हितोऽग्निरनन्तर्हितो ह्येष एतयोपैत् ॥ २ ॥

तेऽब्रुवꣳश्चेतयध्वमेवेति चितिमिच्छतेति वाव तदब्रुवन्नित ऊर्ध्वमिच्छतेति तेषां चेतयमानानामिन्द्राग्नी च विश्वकर्मा चान्तरिक्षं द्वितीयाꣳ स्वयमातृण्णां चितिमपश्यꣳस्तस्मात्तामिन्द्राग्निभ्यां च विश्वकर्मणा[१] चोपदधाति ॥ ३ ॥

तान्वायुरब्रवीदुपाहमायानीति केनेति दिग्भिरिति तथेति दिश्याभिर्ह तदुवाच तस्मा द्वितीयायै स्वयमातृण्णाया अनन्तर्हिता दिश्या उपधीयन्ते तस्मादन्तरिक्षादनन्तर्हिता दिशोऽनन्तर्हितो वायुरनन्तर्हितो ह्येष एताभिरुपैत् ॥ ४ ॥

तेऽब्रुवꣳश्चेतयध्वमेवेति चितिमिच्छतेति वाव तदब्रुवन्नित ऊर्ध्वमिच्छतेति तेषां चेतयमानानां परमेष्ठी दिवं तृतीयाꣳ स्वयमातृण्णां चितिमपश्यत्तस्मात्तां परमेष्ठिनोपदधाति ॥ ५ ॥

तमसा वादित्योऽब्रवीदुपाहमायानीति केनेति लोकं पृणयेति तथेत्येष वाव लोकंपृणा आत्मना हैव तदुवाच तस्मात्तृतीया स्वयमातृण्णाऽनन्तर्हिता लोकंपृणाया उपधीयते तस्मादसावादित्योऽनन्तर्हितो दिवोऽनन्तर्हितो ह्येष एतयोपैत् ॥ ६ ॥

तदेता वाव षड्[२] देवता इदꣳ सर्वमभवन्यदिदं किञ्च ते देवाश्च[३] र्षयश्चाब्रुवन्निमा वाव षड्देवता इदꣳ सर्वमभूवन्नुप तज्जानीत यथा वयमिहाप्यसामेति तेऽब्रुवꣳश्चेतयध्वमिति चितिमिच्छतेति वाव तदब्रुवꣳस्तदिच्छत यथा वयमिहाप्यसामेति तेषां चेतयमानानां देवा द्वितीयं[४] चितिमपश्यन्नृषयश्चतुर्थीम् ॥ ७ ॥

१. विश्वकर्म V2
२. See notes
३. देवाश्चत्वर्षयश्च V2, P1
४. See notes

2. Agni told him (Prajāpati) —"Let me come near to you". The latter asked "With what (would you come near)?". Agni said, "With cattle". Prajāpati agreed and said "do so". What he (Agni) meant was 'with cattle brick or *Paśviṣṭakā*'. Because the *Paśviṣṭakā* is the same as *Dūrveṣṭaka* (a stalk of *Dūrva* grass). The *Dūrva* brick is placed close to the naturally perforated (clay) brick, so that it is not separated from the plants, from the cattle. Of course, Agni leaves no gap. (That is how) he (Agni) came near.

3. They said—"(Let us) meditate", whereby they said "We seek a layer (in the fire-altar)". By this they (in effect) said "seek to build upwards". While they were meditating, Indra, Agni and Viśvakarma saw the air (*dyauḥ*) as a second already-perforated brick. Therefore, he (Yajamāna) lays it (the air brick) with the chants related to Indrāgnī and Viśvakarma.

4. Vāyu told—"I will come near you". They asked, "With what would you come near to us?" He said, "With the regions". They said, "do so"—what he (Vāyu) meant by that was 'with the bricks produced by the quarters (*diśyas*)' Hence for the second (layer) of already perforated bricks, the regional bricks are placed adjacent to (without leaving any gap) the earthen brick; so that the regions are not separated from the sky, nor from the quarters. Of course, Vāyu leaves no gap. (That is how) (Vāyu) came near.

5. They said—"(Let us) meditate again", whereby they said "we seek a layer (in the fire-altar)". In other words 'seek to build upwards'. Whilst they were meditating, Parameṣṭhī saw the sky on the third already perforated brick. Therefore, he (the Yajamāna) lays it (the sky-brick) on that (altar) with the chants related to Parameṣṭhī (the most high).

6. That yonder Sun told—"I will come near you". He (Parameṣṭhī) asked, "With what (would you come near)?" He (Sun) said, "With the space-filling brick". He said "do so". What the Sun meant by that was 'by my (own) self'; because he (the Sun) is indeed, the space-filler. Therefore the third (layer) of already perforated brick of space-filler, is placed adjacent to (without leaving gap) the regional brick. Hence this Sun is not separated from the regions (that is how) he (Sun) came near.

7. Thus there are the six deities who became all this (universe), whatsoever exists. Those gods and *Ṛṣis* said—"These six deities have, indeed become all this (universe) (by forming the three layers of the altar). Now (let us) find out how we can also get into this (*cayana* process)". They said—"(Let us) meditate", whereby they actually said 'we seek a layer (on the altar)'. They wished to get a share in that. Whilst they were meditating, the gods saw a second layer and the *Ṛṣis*, a fourth layer.

तेऽब्रुवन्नुपवयमायामेति केनेति यदेषु लोकेषूपेति तथेति तद्यदूर्ध्वं पृथिव्या अर्वाचीनमन्तरिक्षात्तेन देवा उपायꣳस्तदेषा द्वितीया चितिरथ यदूर्ध्वमन्तरिक्षादर्वाचीनं दिवस्तेन ऋषय उपायꣳस्तदेषा चतुर्थी चितिः ॥ ८ ॥

ते यदब्रुवꣳश्चेतयध्वमिति चितिमिच्छतेति वाव तदब्रुवन्यच्चेतयमाना अपश्यꣳस्त-स्माच्चितयः ॥ ९ ॥

प्रजापतिः प्रथमां चितिमपश्यत्प्रजापतिरेव तस्या आर्षेयं देवा द्वितीयां चितिमपश्यन्देवा एव तस्या आर्षेयमिन्द्राग्नी च विश्वकर्मा च तृतीयां चितिमपश्यꣳस्त एव तस्या आर्षेयमृषयश्चतुर्थीं चितिमपश्यन्नृषय एव तस्या आर्षेयं परमेष्ठी पञ्चमीं चितिमपश्यत्परमेष्ठ्येव तस्या आर्षेयꣳ स यो हैतदेवं चितीनामार्षेयं वेदार्षेयवत्यो हास्य बन्धुमत्यश्चितयो भवन्ति ॥ १० ॥ इति तृतीयं ब्राह्मणम् ॥

॥ इति द्वितीयोऽध्यायः ॥

8. They said, "We will come near"—"Where with?"—they said "With what is over and above these worlds"—"Do so". Now what there is above the earth and below the air, therewith the gods came near and that is this second layer. And what there is above the air and below the sky, therewith the *Ṛṣis* came near and that is the fourth layer.

9. Now, when they said, "Meditate (*cetayadhvam*)" they doubtless, meant to say, 'Seek a layer (in the fire-altar— *citimicchata*)' and in as much as they saw there (the bricks) while meditating, they are called *citīs* (layers).

10. Prajāpati saw the first layer. Prajāpati is naturally its (spiritual) originator. The gods saw the second layer; the gods are naturally, its (spiritual) originators. Indra, Agni and Viśvakarma saw the third layer; they assuredly are its (spiritual) originators. The *Ṛṣis* saw the fourth layer; the *Ṛṣis* are of course, its ancestors. Parameṣṭhī saw the fifth layer; Parameṣṭhī is assuredly its (spiritual) originator. And verily, whosoever so knows that (spiritual) ancestry of the layers (of the fire-altar) or *citis*, his *citis* (abodes) indeed, can claim to have (spiritual) ancestry and to have relatives (in their homes). (Third Brāhmaṇa Ends)

(Chapter Two Ends)

तृतीयोऽध्यायः

प्रथमं ब्राह्मणम्

एतद्वै देवा अब्रुवꣳश्चेतयध्वमिति चितिमिच्छतेति वाव तदब्रुवꣳस्तेषां चेतयमानानाꣳ सवितैतानि सावित्राण्यपश्यद्यत्सवितापश्यत्तस्मात्सावित्राणि स एतामष्टागृहीतामाहुतिमजुहोत्ताꣳहुत्वेमामष्टधा विहितामषाळ्हामपश्यत्पुरैव[1] सृष्टाꣳ सतीम् ॥ १ ॥

ते यदब्रुवꣳश्चेतयध्वमिति चितिमिच्छतेति वाव तदब्रुवन्यच्चेतयमाना अपश्यꣳस्तस्माच्चितिराहुतिर्वै यज्ञो यदिष्ट्वाऽपश्यत्तस्मादिष्टका तां वा एतामेकाꣳ सतीमष्टागृहीतामष्टाभिर्यजुर्भिर्जुहोति तस्मादियमेका सत्यष्टधा विहिता ॥ २ ॥

तामूर्द्ध्वामुद्गृह्णञ्जुहोतीमां तदूर्द्ध्वाꣳ रूपैरुद्गृह्णाति तस्मादियमूर्द्ध्वा रूपैः ॥ ३ ॥

ताꣳ संततां जुहोत्येतद्वै देवा अबिभयुर्यद्वै न इह रक्षाꣳसि नाष्ट्रा नान्ववेयुरिति त एतꣳ संततहोममपश्यन्रक्षसां नाष्ट्राणामनन्ववायनाय तस्मात्संततां जुहोति ॥ ४ ॥

यद्वेवैतामाहुतिं जुहोति सवितैषोऽग्निस्तमेतयाहुत्या पुरस्तात्प्रीणाति तमिष्ट्वा प्रीत्वा[2] थैनꣳ संभरति तद्यदेतया सवितारं प्रीणाति तस्मात्सावित्राणि तस्माद्वा एतामाहुतिं जुहोति ॥ ५ ॥

यद्वेवैतामाहुतिं जुहोति सवितैषोऽग्निस्तमेतयाहुत्या पुरस्ताद्रेतोभूतꣳ सिञ्चति यादृग्वै योनौ रेतः सिच्यते तादृग्जायते तद्यदेतया सवितारꣳ रेतोभूतꣳ सिञ्चति तस्मात्सावित्राणि तस्माद्वा एतामाहुतिं जुहोति ॥ ६ ॥

स्रुवश्चात्र स्रुक्च प्रयुज्येते वाग्वै स्रुक्प्राणः स्रुवो वाचा च वै प्राणेन चैतदग्रे[3] देवाः कर्मान्वैच्छꣳस्तस्मात्स्रुवश्च स्रुक्च॥ ७ ॥

१. पुरैति N, W, Pa, H
२. प्रीत्वा TE, My, MD
३. वैतदग्ग्रे My, H

Chapter Three

BRĀHMAṆA I

1. The gods then said, "(Let us) Meditate", whereby they said "You seek a layer". Whilst they were meditating; Savitṛ saw those *Sāvitrā* chants and in as much as Savitṛ saw them, they are called Sāvitrās. He offered libation of eightfold ghee (ghee collected into the main spoon eight times from the reservoir) and he had offered it, he saw the eightfold bricks of *Aṣāḍha* which was already created.

2. Now when they said "(Let us) Meditate" they doubtless said "Seek a layer" and in as much as they saw it while meditating (*cetayamānāḥ*), it is called *Citi*. The libation is a sacrifice, having offered (*iṣṭvā*) which, they saw it, it is called *Iṣṭakā* (brick). Now that same (ghee) offering, though a single one, he offers it eightfold with eight chants. Therefore this single brick is rendered eightfold in nature.

3. He offers (the libation) raising (the ladle) upwards. He thereby raises this (earth) upwards in all its forms. That is why this (earth) is elevated (above the water) by its forms.

4. He offers it (the ghee offering) continuously (without break). For at that time the gods were apprehending the Rakṣasas the terrible, to be after them. They offered it continuously to prevent terrible Rakṣasas from chasing them.

5. And again, when he offers that libation, this Agni is Savitṛ whom he gratifies at the outset by this offering. And having offered and propitiated him (Savitṛ), he then builds him (Agni i.e. Savitṛ) up. In as much as he, by this offering, propitiates Savitṛ, they the chants (used) are called *Sāvitrā*. That is why he offers this libation.

6. And again, why he offers this libation —this Agni is Savitṛ and him, by means of this ghee offering at the outset, he pours out this libation as semen. What kind of seed is impregnated into the womb, that kind (of offspring) is borne. In as much as he pours out Savitṛ as seed by this libation, (the offering chants) are called *Sāvitrā*. That is why he offers the libation.

7. Here both the *sruk* (offering ladle) and the *sruva* (dipping ladle) are employed. Speech is *sruk* and vital air is *Sruva*. And gods searched for this sacred rite in the beginning with both speech and vital air. Therefore *sruk* and *sruva* are used.

यद्वेव स्रुवश्च स्रुक्च यो वै स प्रजापतिरासीदेष स स्रुवः प्राणो वै स्रुवः प्राणः प्रजापतिरथ या सा वागासीदेषा सा स्रुग्योषा वै वाग्योषा स्रुगथ यास्ता आप आयन्वाचो लोकादेतास्ता यामेतामाहुतिं जुहोति ॥ ८ ॥

ताः संततां जुहोति संतता हि ता आप आयन्नथ यः स प्रजापतिस्त्रय्या विद्यया सहापः प्राविशदेष स यैरेतद्यजुर्भिर्जुहोति तद्यानि त्रीणि प्रथमानीमे ते लोका अथ यच्चतुर्थं यजुस्त्रयी सा विद्या जगती सा भवति जगती सर्वाणि छन्दांसि त्रयी विद्याऽथ यानि चत्वार्युत्तमानि दिशस्तानीमे च वै लोका दिशश्च प्रजापतिरथैषा त्रयी विद्या ॥ ९ ॥

स जुहोति युञ्जानः प्रथमं मन इति प्रजापतिर्वै युञ्जानः स मन एतस्मै कर्मणे युङ्क्त तद्यन्मन एतस्मै कर्मणेऽयुङ्क्त तस्मात्प्रजापतिर्युञ्जानः ॥ १० ॥

तत्त्वाय सविता धिय इति मनो वै सविता प्राणा धियोऽग्नेर्ज्योति-र्निचाय्येत्यग्नेर्ज्योतिर्दृष्ट्वेत्येतत्पृथिव्या अध्याभरदिति पृथिव्यै ह्येनदध्याभरति ॥ ११ ॥

युक्तेन मनसा वयमिति मन एवैतदेतस्मै कर्मणे युङ्क्ते न ह्ययुक्तेन मनसा किञ्चन संप्रति शक्नोति कर्तुं देवस्य सवितुः सव इति देवेन सवित्रा प्रसूता इत्येतत्स्वर्गेयाय[४] शक्त्येति यथैतेन कर्मणा स्वर्गं लोकमियादेवमेतदाह शक्त्येति शक्त्या हि स्वर्गं लोक-मेति ॥ १२ ॥

युक्त्वाय सवितादेवानिति मनो वै सविता प्राणा देवाः स्वर्यतो धिया दिवमिति स्वर्गं हैनां लोकं यतो धियैतस्मै कर्मणे युयुजे बृहज्ज्योतिः करिष्यत इत्यसौ वादित्यो बृहज्ज्योतिरेष उ एषोऽग्निरेतम्वेते संस्करिष्यन्तो भवन्ति सविता प्रसुवाति तानिति सवितृप्रसूता एतत्कर्म करवन्नित्येतत् ॥ १३ ॥

युञ्जते मन उत युञ्जते धिय इति मनश्चैवैतत्प्राणांश्चैतस्मै कर्मणे युङ्क्ते विप्रा विप्रस्येति प्रजापतिर्वै विप्रो देवा विप्रा बृहतो विपश्चित इति प्रजापतिर्वै बृहन्विपश्चिद्विहोत्रा दध इति यद्वा एष चीयते तदेष होत्रा विधत्ते चिते ह्येतस्मिन्होत्रा अधिविधीयन्ते वयुनानि विदित्येष

४. स्वर्ग्याय MD, स्वर्गेयाय M, My, H

8. And again, why these are the *sruk* and *sruva*? That Prajāpati who was (there) is this *sruva* and *sruva* is the vital air and (so) the vital air is Prajāpati; and that what was (there) speech is this *sruk*. For speech is a female and the *sruk* is a female. What waters that flowed from the world of speech, they are this (ghee) with which this libation is offered.

9. That (libation) is offered continuously (without break); for, those waters flowed continuously. And in as much as that Prajāpati entered the waters alongwith the threefold *vidyā* (Vedic knowledge) that is, these propitiatory chants (*Yajus*), with which this (priest) now offers. The first three (chants) that are these (uttered), are these three worlds and what fourth chant there is that is the threefold *vidyā*; that is the Jagatī—the Jagatī covers all the metres and all the metres (constitute) the threefold *vidyā*. And those that form the last four chants, they are these quarters. Now, Prajāpati indeed is those (three worlds) and the quarters and that (Jagatī) chant (in the middle) is the threefold *vidyā*.

10. He offers (the libation) (saying), "Harnessing first the mind", Prajāpati is indeed the one who harnesses. He harnessed the mind for this ritual. Therefore Prajāpati is *Yuñjānaḥ* (the harnesser).

11. Savitṛ (harnessed) the thought for the sake of Agnihood; for, Savitṛ is the mind and the mind is the vital air. "Gazing reverently at Agni's brilliance" that is having seen Agni's brilliance, "lifted up (held high the offerings) from the earth" for, upwards from the earth, indeed, he lifts this offering.

12. "With harnessed mind we" with this, he harnesses the mind for this ritual. Because with unharnessed mind one cannot, presently do any thing. "We are on the approval of God Savitṛ", thereby is meant (we are) ordained by God Savitṛ. "For the sake of heavens with (all) might"—thus it is said (to mean) "We may go to the heavenly world". Hence (it is said) "with might", because one goes to the heavenly world by (one's) might.

13. "Savitṛ having harnessed the Gods"—Savitṛ is the mind, and the gods are the vital airs. "With the thoughts they went to the heavens"—for as such as are going to the heavenly world by thought, he has harnessed them for this sacred ritual. "Going to produce a mighty brilliance"—mighty brilliance is doubtless, the yonder Sun and he is of course, this Agni-altar and him they are going to put together (build up). "May Savitṛ ordain (encourage) them"—that is, "May they perform this sacred rite encouraged by Savitṛ".

14. They harness the mind and harness the thought—i.e. they harness the mind as well as these vital airs for this ritual. "The wise ones of the wise"—the wise is Prajāpati and the wise ones are the Gods. "The great intellectual"—Prajāpati indeed is the great intellectual. "He hath assigned the priestly duties"—for, the priestly duties are assigned on the built-up (fire-altar)". "He who knows what is to

हीदं वयुनमविन्ददेक इत्येको ह्येष इदꣳ सर्वं वयुनमविन्दन्मही देवस्य सवितुः परिष्टुतिरिति महती देवस्य सवितुः परिष्टुतिरित्येतत् ॥ १४ ॥

युजेवां ब्रह्म पूर्व्यं नमोभिरिति प्राणो वै ब्रह्म पूर्व्यमन्नं नमस्तत्तदेषैवाहुतिरन्नमेतयैव तदाहुत्यै तेनान्नेन प्राणानेतस्मै कर्मणे युङ्क्ते विश्लोक एतु पथ्येव सूरेरिति यथोभयेषु देवमनुष्येषु कीर्तिश्श्लोको यजमानस्य स्यादेवमेतदाह शृण्वन्तु विश्वे अमृतस्य पुत्रा इति प्रजापतिर्वा अमृतस्तस्य विश्वेदेवाः पुत्रा आ ये धामानि दिव्यानि तस्थुरितीमे वै लोका दिव्यानि धामानि तद्य एषु लोकेषु देवास्तानेतदाह ॥ १५ ॥

यस्य प्रयाणमन्वन्य इद्ययुरिति प्रजापतिर्वा एतदग्रे कर्माकरोत्तत्ततो देवा अकुर्वन्देवा देवस्य महिमानमोजसेति यज्ञो वै महिमा देवा देवस्य यज्ञं वीर्यमोजसेत्येतद्यः पार्थिवानि विममे स एतश इति यद्वै किञ्चास्यां तत्पार्थिवं तदेष सर्वं विमिमीते रश्मिभिर्ह्येनदभ्यवतनोति रजाꣳसि देवः सविता महित्वेनेतीमे वै लोका रजाꣳस्यसावादित्यो देवः सविता तानेष महिम्ना विमिमीते ॥ १६ ॥

देव सवितः प्रसुव यज्ञं प्रसुव यज्ञपतिं भगायेत्यसौ वा आदित्यो देवः सविता यज्ञो भगस्तमेतदाह प्रसुव यज्ञं प्रसुव यज्ञपतिं यज्ञायेति दिव्यो गन्धर्वः केतपूः केतं नः पुनात्वित्यसौ वा आदित्यो दिव्यो गन्धर्वोऽन्नं केतोऽन्नपूरन्नं नः पुनात्वित्येतद्वाचस्पति-र्वाचं नः स्वदत्विति वाग्वा इदं कर्म प्राणो वाचस्पतिः प्राणो न इदं कर्म स्वदत्वित्ये-तत् ॥ १७ ॥

इमं नो देव सवितर्यज्ञं प्रणयेत्यसौ वा आदित्यो देवः सविता यदु वा एष यज्ञियं कर्म प्रणयति तदनार्तꣳ स्वस्त्युदृचमश्नुते देवाव्यमिति यो देवानवा[५]दित्येतत्सखिविदꣳ सत्राजितं धनजितꣳस्वर्जितमिति य एतत्सर्ववि[६]दादित्ये तदृचेत्यृचा स्तोमꣳ समर्द्धय गायत्रेण रथंतरं बृहद्गायत्रवर्तनीति सामानि स्वाहेति यजूꣳषि सैषा त्रयी विद्या प्रथमं जायते यथैवादोऽमुत्राजायतैवमथ यः सोऽग्निरसृज्यतैष स योऽत ऊर्ध्वमग्निश्चीयते ॥ १८ ॥

५. देवानवदिति TE, MD
६. सर्वविन्दा MD, My

be known (of the rites)"—for, he indeed knows this rite. "He alone"—for, he alone knows this sacred rite. "This is the great praise of god Savitṛ"—that is, "Great indeed is the praise of god Savitṛ".

15. "I harness you old Brahman with this food (oblation) in this ritual of you two"—Vital air is the old Brahman and food is the *nama* (oblation). (Savitṛ) has harnessed *anna* (food) along with the Brahman of the two (*patni* and Yajamāna) for the purpose of this rite. "May the praise of the learned spread far into the Lord's path"—that is, "May the fame (of the Yajamāna) well-versed in the ritual proliferate among gods and men". Thus it is said—"May all sons of immortality pay heed"—the immortal one doubtless, is Prajāpati and all the gods are his sons. "Those who are stationed in the heavenly abodes"—the heavenly abodes are these worlds and this is said with reference to those gods who are in these worlds.

16. "Whose path, others followed suit"—for, Prajāpati was the first to perform this rite. Then the gods performed it. "The gods with vigour pursued the glory" the glory is the sacrifice (*cayana*). The gods with vigour (followed) the glory (of sacrifice) of Prajāpati's energy. "He (Savitṛ) who measured (brightened) whatever is on the terrestrial (regions) by his rays as he moved about (on his horses)"—what all is there on this earth is terrestrial and that he measures (lights up), for, with his rays, he reaches down to them. "These worlds, he (the Savitṛ) by his greatness (measured)"—these worlds are the regions (*rajāṁsi*) and god Savitṛ is the yonder Sun. By his might he measured (lit up) the worlds.

17. "God Savitṛ, encourage the sacrifice; encourage the lord of the sacrifice for the sake of glory". This Sun is god Savitṛ. Sacrifice is glorious. Therefore it is said, "Encourage the sacrifice; encourage the lord of the sacrifice for the sake of glory". "The divine Gandharva, the purifier of thoughts, purify our thoughts"— the heavenly Gandharva is yonder Sun and thought is food. Thus (it means)—may the purifier of food clean our food. "May the lord of speech make our speech pleasing"—this sacred rite is speech and the lord of speech is *prāṇa* (vital air). Thus it is to say "May the vital air render pleasing, this rite of ours".

18. "O God Savitṛ! effectively lead this sacrifice"—yonder Sun is the Deva Savitṛ and whatever sacrificial rite he leads (encourages) that will reach its culmination safely and auspiciously. "As one (*Devāvya*) pleasing to the gods"—that which pleases the gods is (called) *Devāvya*. It shall be *sakhivid* (one begetting friends); *satrājit* (an ever victorious); *dhanajit* (one begetting wealth) and *svarjit* (one that wins the heavens)". That is, one that will beget all this by the hymn. (Hence it is said) "Make the hymn tuned to the *Ṛk mantra*; the *Rathantara Sāman* in tune with the Gāyatrī metre; the *Bṛhat Sāman*—in tune with the Gāyatra measure—combine the chant *Svāhā* with the *Yajus* formula thus the threefold Veda *Vidyā* is produced (put to use) for the first time; even as it was there and then produced (put to use). The Agni who was thus produced, he is the fire-altar who is built up from hence upwards.

तान्येतान्यष्टौ सावित्राण्यष्टाक्षरा गायत्री गायत्रोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतद्रेतोभूतꣳ सिञ्चति तानि नव भवन्ति स्वाहाकारो नवमो नव दिशो[७] दिशोऽग्निर्नव प्राणाः प्राणा अग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतद्रेतोभूतꣳ सिञ्चति तानि दश भवन्त्याहुतिर्दशमी दशाक्षरा विराड्विराळग्निर्दश दिशो दिशोऽग्निर्दश प्राणाः प्राणा अग्निर्यावानग्निर्यावत्यस्य मात्रा तावत्तद्भवति ॥ १९ ॥

एतस्यामाहुत्याꣳ हुतायामग्निर्देवेभ्य उदक्रामत्ते देवा अब्रुवन्पशुर्वा अग्निः पशुभिरिममन्विच्छाम स स्वाय रूपायाविर्भविष्यतीति तं पशुभिरन्वैच्छन्त्स स्वाय रूपायाविरभवत्तस्मादु हैतत्पशुः स्वाय रूपायाविर्भवति गौर्वा गवेऽश्वो वाश्वाय पुरुषो वा पुरुषाय ॥ २० ॥

तेऽब्रुवन्यद्य ह सर्वैरन्वेषिष्यामो यातयामा अनुपजीवनीया भविष्यन्ति यद्यु असर्वैरसर्वमनुवेत्स्याम इति त एतमेकं पशुं द्वाभ्यां पशुभ्यां[८] प्रत्यपश्यन्रासभं गौ श्चावेश्च तद्यदेतमेकं पशुं द्वाभ्यां पशुभ्यां प्रत्यपश्यꣳस्तस्मादेष एकः सन्द्विरेताः ॥ २१ ॥

अनद्धा पुरुषं पुरुषादेष ह वा अनद्धा पुरुषो यो न देवानवति न पितॄन्न मनुष्याꣳ-स्तत्सर्वैरह पशुभिरन्वैच्छन्तो यातयामा अनुपजीवनीया अभवन् ॥ २२ ॥

त्रिभिरन्विच्छति त्रिवृदग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतदन्विच्छति ते पञ्च संपदा भवन्ति पञ्चचितिकोऽग्निः पञ्चर्तवः संवत्सरः संवत्सरोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावत्तद्भवति ॥ २३ ॥

ते मौञ्जीभिरभिधानीभिरभिहिता भवन्त्यग्निर्देवेभ्य उदक्रामत्स मुञ्जं प्राविशत्त-स्मात्स सुषिरस्तस्माद्वेवान्तरतो धूमरक्त इव सैषा योनिरग्नेर्यन्मुञ्जोऽग्निरिमे पशवो न वै योनिर्गर्भꣳ हिनस्त्यहिꣳसायै योनेर्वै जायमानो जायते योनेर्जायमानोऽजायता इति ॥ २४ ॥

त्रिवृतो भवन्ति त्रिवृद्ध्यग्निरश्वाभिधानीकृता भवन्ति सर्वतो वा अश्वाभिधानी मुखं परिशेते सर्वतोयोनिर्गर्भं परिशेते योनिरूपमेतत्क्रियते ॥ २५ ॥

७. दिशा TE, My

८. पशुभ्यां missing in V2

19. These are thus the eight *Sāvitrā* chants—the Gāyatrī has eight syllables and Agni is Gāyatra; as great as Agni is, as great as is his size; by so much he impregnates with what is seed. They become nine (in number) as the *Svāhā* chant is the ninth. There are nine regions and Agni is the regions. There are nine vital airs and Agni is the vital airs. As great as Agni is, as great as is his size, by so much he impregnates with what is seed. There are ten of them (in number), the offering (itself) is the tenth. The Virāḍ (metre) has ten syllables. Agni is Virāḍ (the widely shining). There are ten quarters and Agni is the quarters; ten vital airs and Agni is the vital airs; as great as Agni is, as great as is his size, so great does this become.

20. When this offering was made, Agni went away from the Gods. The gods said, "Agni is surely an animal; let us search for him by (amidst) the animals because he will manifest himself for (assuming) his own form". They searched for him by (amidst) cattle and he (Agni) manifested for (assuming) his own form. And hence even to this day the animal reveals its own form (to co-animals) (like) cow to cow, horse to horse and man to man.

21. They (gods) said, "If we search by (amidst) all the (five) animals, they will become stale and sapless (hence unfit for livelihood). If on the other hand we (search) by a few of them, we would have sought for only an incomplete (part of) Agni". (Hence) they saw single animal (as a substitute) for each two animals. Namely, the ass (as a substitute) for the cow and the sheep. And because they found out that one beast (would do) for two beasts, that (the he-ass) although it is that one is having two productive seeds (for producing the she-ass and the mare).

22. The effigy of a man (they found out to be a substitute) for man. The effigy of a man is no doubt, one who pleases neither the Gods, nor the fathers, nor the humans. Thus they searched by means of all the beasts without rendering them (beasts) stale and sapless, (hence) unfit for livelihood.

23. (Here) he (Yajamāna) searches with these animals (a horse, an ass and a he-goat)—because, Agni is threefold. As great as Agni is, as great as is his size, with so much he searches for him. They are five in aggregate (the ass being taken for two animals, as already stated). Agni (the fire-altar) has five layers; five seasons are there for a year and the year is Agni. As great as Agni is, as great as is his size, so great does this become.

24. They are fastened by halters made of *Muñja* grass. Agni, having deserted the gods entered into a *Muñja* reed. Therefore, it (the reed) is hollow and in the interior it is as it were stained by smoke. Thus that reed is Agni's womb. Agni is these animals and the womb does not injure the foetus. Because the womb does not harm, that which takes birth is borne through the womb. (So they think) "From its womb, let him (Agni) be born when he takes birth".

25. They (halters made of the *Muñja* grass) are threefold (turned in three strains). They are in the form of a horse's halter. The horse's halter winds all around the mouth. So too the womb winds all around the foetus. Thus it (the halter) is made in the shape of a womb.

ते प्राञ्चस्तिष्ठन्त्यश्वः प्रथमोऽथ रासभोऽथाज एवꣳस्त्वेतेऽनुपूर्वं यद्वै तदश्रु संक्षरितमासीदेष सोऽश्वोऽथ यत्तदरसदिवैष स रासभोऽथ यः स कपाले रसो लिप्त आसीदेष सोऽजोऽथ यत्तत्कपालमासीदेषा सा मृद्यामेतदाहरिष्यन्तो भवन्त्येतेभ्यो वा एष रूपेभ्योऽग्रेऽसृज्यत तेभ्य एवैनमेतज्जनयति ॥ २६ ॥

ते दक्षिणतस्तिष्ठन्त्येतद्वै देवा अबिभयुर्यद्वै नो यज्ञं दक्षिणतो रक्षाꣳसि नाष्ट्रा न हन्युरिति त एतं वज्रमपश्यन्नमुमेवादित्यमसौ वा आदित्य एषोऽश्वस्त एतेन वज्रेण दक्षिणतो रक्षाꣳसि नाष्ट्रा अपहत्याभयेऽनाष्ट्र एतं यज्ञं तनुते ॥ २७ ॥

दक्षिणत आहवनीयो भवत्युत्तरत एषाभ्रिरुपशेते वृषा वा आहवनीयो योषाभ्रिर्दक्षिणतो वै वृषा योषामुपशेतेऽरत्निमात्रेऽरत्नि मात्राद्धि वृषा योषामुपशेते ॥ २८ ॥

सा[९] वैणवी स्यादग्निर्देवेभ्य उदक्रामत्स वेणुं प्राविशत्तस्मा[१०]त्सुषिरः स एतानि वर्माण्यभितोऽकुरुत पर्वाण्यत[११]नुप्रज्ञानाय यत्र यत्र निर्ददाह तानि कल्माषाण्यभवन् ॥ २९ ॥

सा कल्माषी स्यात्सा ह्याग्नेयी यदि कल्माषीं न विन्देदप्यकल्माषी स्यात्सुषिरा तु स्यात्सैवाग्नेयी सैषा योनिरग्नेर्यद्वेणुरग्निरियं मृन्न वै योनिर्गर्भꣳ हिनस्त्यहिꣳसायै योनेर्वै जायमानो जायते योनेर्जायमानो जायाता इति ॥ ३० ॥

प्रादेशमात्री स्यात्प्रदेशमात्रꣳ[१२] हीदमभिवाग्वदत्यरत्निमात्री न्वेव भवति बाहुर्वा अरत्निर्बाहुनो वै वीर्यं क्रियते वीर्यसंमितैव तद्भवति ॥ ३१ ॥

अन्यतः क्ष्णुत्स्यादन्यतरतोहीदं वाचः क्ष्णुतमुभयतः क्ष्णुत्वेव भवत्युभयतो हीदं वाचः क्ष्णुतं यदेनया दैवं च वदति मानुषं चाथो यत्सत्यं[१३]चानृतं च तस्मादुभयतः क्ष्णुत्स्यात्[१४] ॥ ३२ ॥

९. सा वै योषा वैणवी TE, My
१०. तस्मात्ससुषिरः MD
११. पर्वाण्यननु MD
१२. See notes
१३. वानृतं V2
१४. क्ष्णुत् MD

26. They (the animals) stand facing the east, (in the order of) first the horse, then the ass and then the he-goat; for, this is the proper order. For, that, horse is the tear (*aśru*) that was shed at the beginning (of creation). And that ass is that which appeared to be crying; and that he-goat is the juice which adhered to the shell. That which is clay, which, they are in the process of bringing, is the shell. Thus it was from these forms that he was first made. Only from these, he (Yajamāna) produces him (Agni).

27. They (the animals) stand on the southern side. For the gods were scared that the terrible Rakṣasas should not destroy their sacrifice. They saw that thunder-bolt (which is) none else than yonder Sun. This horse is indeed, yonder Sun and with the thunderbolt they chased away the terrible Rakṣasas from the southern side and they set up this sacrifice at a peaceful place, free from danger.

28. On the right side is the *Āhavanīya* altar and that spade (*Abhri*) is lying on the left side. For the *Āhavanīya* is the male and the spade (*Abhri*) is female. The male lies on the right side of the female at a distance of a cubit (an elbow-room). Indeed the male lies by the female at a cubit's distance.

29. It (spade) should be made of bamboo. Agni deserted the gods and entered into a bamboo-stem and therefore it (the bamboo) is hollow. (Having entered) he made those knots (internal partitions) on either side, so as not to be found out and wherever he burnt, there was the black stain (marks of burning).

30. That spade should be stained (spotted) because that is (the mark) of Agni. If one with stain (black spots) is not available, it may be without spots but it should be hollow; because that is the one (belonging to) of Agni. The bamboo (hollow one) is the womb of Agni. And this clay is Agni and the womb does not injure the foetus. That which takes birth is indeed born from a womb. "(So) he (Agni) shall be born from the womb when he is to take birth".

31. It may be a spade (distance between the tip of the thumb and the tip of the fore-finger, both stretched) long, for the organ of speech is of a spade's length. But it is (better) if it is cubit long. A cubit is the same as an arm (cubit is measured by the arm and hence represents the entire arm). The arm is indeed that shows strength. It thus (the span being of *aratni* size) becomes equal to his strength.

32. It (spade) may be sharp on one side only, for this speech (tongue) of ours is sharp only on one side. (No), It may be sharp on both sides, since this speech of ours is also sharp on both sides, in as much as it speaks both what is divine and what is mundane; and both truth and untruth. Therefore it (the spade) can be sharp on both sides.

यद्वेवोभयतः क्ष्णुदतो वा अभ्रेर्वीर्यं यतोऽस्यै क्ष्णुतमुभयत एवास्यामेतद्वीर्यं दधाति ॥ ३३ ॥

यद्वेवोभयतः क्ष्णुदेतद्वा एनं देवा अनुविद्यैभ्यो लोकेभ्योऽखनꣳस्तथैवैनमयमेतदनु-विद्यैभ्यो लोकेभ्यः खनति स यदिति खनति तदेनमस्माँल्लोकात्खनत्यथ यदूर्ध्वोच्चरति तदमुष्माँल्लोकादथ यदन्तरेण सञ्चरति तदन्तरिक्षलोकात्सर्वेभ्य एवैनमेतदेभ्यो लोकेभ्यः खनति ॥ ३४ ॥

तामादत्ते देवस्यत्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामाददे गायत्रेण छन्दसाङ्गिरस्वदिति सवितृप्रसूत ऐवैनामेतदेताभिर्दे[१५]वताभिरादत्ते गायत्रेण छन्दसाथो अस्यां गायत्रं छन्दो दधाति पृथिव्याः सधस्थादग्निं पुरीष्यमङ्गिरस्वदाभरेति पशवो वै पुरीषं पृथिव्या उपस्थादग्निं पशव्यमग्निवदाभरेत्येतत् ॥ ३५ ॥

त्रैष्टुभेन छन्दसाङ्गिरस्वदिति तदेनां त्रैष्टुभेनछन्दसादत्तेऽथोऽस्यां त्रैष्टुभं छन्दोऽ-दधात्यभ्रिरसीत्यभ्रिर्ह्योषा तदेताꣳसत्येनादत्ते नार्यसीति वज्रो वा अभ्रिर्योषा नारी न वै योषां कञ्चन हिनस्ति शमयत्येवैनामेतदहिꣳसायै त्वया वयमग्निꣳ शकेम खनितुꣳ सधस्थ इतीदं वै सधस्थं त्वया वयमग्निꣳ शकेम खनितुमस्मिन्सधस्थ इत्येतत् ॥ ३६ ॥

जागतेन छन्दसाङ्गिरस्वदिति तदेनां जागतेन छन्दसादत्तेऽथो अस्यां जागतं छन्दो दधाति त्रिभिरादत्ते त्रिवृदग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैनामेतदादत्ते त्रिभिरादायाथैनां चतुर्थेनाभिमन्त्रयत एतद्वा एनां देवास्त्रिभिरादायाथास्यां चतुर्थेन वीर्यमदधुस्तथैवैना-मयमेतत्त्रिभिरादा[१६]याथास्यां चतुर्थेन वीर्यं दधाति ॥ ३७ ॥

१५. देताभिरादत्ते V2
१६. मेताभिरादाय TE

33. And, again why it is sharp on both sides—the striking power of the spade, doubtless, is on that side where it is sharpened. He thus lays power into it on both sides.

34. And, again, why it is sharp on both sides—(just as) gods, having discovered him (Agni is the form of clay) dug him out from these worlds. In the same manner, he (Yajamāna) after discovering him (the Agni-altar) digs him out from these worlds.

35. He takes it (spade) up saying—"At the behest of God Savitṛ, I take thee by the arms of Aśvins, and by the hands of Pūṣan, with the Gāyatrī metre just as Aṅgiras"—by these deities he takes it up at the behest of god Savitṛ with the Gāyatrī metre. Then he infuses the Gāyatrī metre into it. "You bring Agni, the Purīṣya (loose soil) from the earth's bosom just as Aṅgiras (would bring)". Cattle are indeed the *purīṣa* (soil). Thus (it means) "From the earth's lap, bring Agni favourable to cattle, just as Aṅgiras (did)".

36. By (using) the Triṣṭubh metre, as Aṅgiras would, he thereby takes her (the spade) with the Triṣṭubh metre and (in the process) infuses the Triṣṭubh metre into it. "Thou art a spade"—for spade it is and hence he takes it by the right thing (truthfully). "Thou art a woman"—(it means) the thunderbolt is the spade which is a female and a female never injures anybody (the spade, even though a thunderbolt used to dig the earth is essentially feminine in characteristic and will not, therefore, injure anybody or for that matter, the earth). It (womanhood) only calms down (the cutting effect of the *Vajra*) to avoid injury. "By you (the spade i.e. *Vajra*, the woman) we may be enabled to dig out *Agni* from the bosom of the earth". The bosom is indeed the spot (where the digging is done).

37. "By (using) Jagatī metre, as Aṅgiras (would)", he thereby takes her (the spade) with the Jagatī metre and (in the process) infuses the Jagatī metre into it. Thus with three (formulas) he takes up the spade. Threefold is Agni; as great as Agni is, as great as is the size, by so much he thus takes it. Having taken it up with the three (formulas), he consecrates it with a fourth (chant) because the gods having taken it up with the three formulas, infused vigour into it by a fourth formula. In the same way, he having employed three chants for taking it up, infuses vigour into it (the spade) with a fourth (formula).

हस्त आधाय सवितेति हस्ते ह्यस्याहिता भवति बिभ्रदग्निमिति बिभर्त्ति ह्येनाꣳ हिरण्ययीमिति हिरण्मयी ह्येषा या छन्दोमय्यग्नेर्ज्योतिर्निचाय्येत्यग्नेर्ज्योतिर्दृष्ट्वेत्येतत्पृथिव्या अध्याभरदिति पृथिव्यै ह्येनदध्याभरति ॥ ३८ ॥

आनुष्टुभेन छन्दसाङ्गिरस्वदिति तदेनामानुष्टुभेन छन्दसादत्तेऽथोऽस्यामानुष्टुभं छन्दो दधाति तान्येतान्येव छन्दाꣳस्येषाग्निरारम्भायैवेयं वैणवी क्रियते ॥ ३९ ॥

[१७]ताꣳ हैके हिरण्मयीं कुर्वन्ति हिरण्मयीति वा अभ्युक्तेति न तथा कुर्याद्यद्वा एषा छन्दाꣳसि तेनैषा हिरण्मयममृतꣳ हिरण्यममृतानि छन्दाꣳसि ॥ ४० ॥

तां चतुर्भिरादत्ते चतुरक्षरा वै सर्वा वाग्वागित्येकमक्षरमक्षरमिति त्र्यक्षरं तद्यत्तद्वागि-त्येकमक्षरं यैवैषाऽनुष्टुबुत्तमा सा साऽथ यदक्षरमिति त्र्यक्षरमेतानि तानि पूर्वाणि यजूꣳषि सर्वयैवैतद्वाचाग्निं खनति सर्वया वाचा संभरति तस्माच्चतुर्भिः ॥ ४१ ॥

यद्वेव चतुर्भिश्चतस्रो वै दिशश्चतसृषु तद्दिक्षु वाचं दधाति तस्माच्चतसृषु दिक्षु वाग्वदति छन्दोभिश्च यजुर्भिश्चादत्ते तदष्टौ चतस्रो दिशश्चतस्रोऽवान्तरदिशः सर्वासु तद्दिक्षु वाचं दधाति तस्मात्सर्वासु दिक्षु वाग्वदति ॥ ४२ ॥ इति प्रथमं ब्राह्मणम् ॥

द्वितीयं ब्राह्मणम्

हस्त एषाग्निर्भवत्यथ पशूनभिमन्त्रयत एतद्वा एषु देवा अन्वेषिष्यन्तः पुरस्ताद्वीर्य-मदधुस्तथैवैष्वयमेतदन्वेषिष्यन्पुरस्ताद्वीर्यं दधाति ॥ १ ॥

सोऽश्वमभिमन्त्रयते प्रतूर्त्तं वाजिन्नाद्रवेति यद्वै क्षिप्रं तत्तूर्त्तमथ यत्क्षिप्रात्क्षेपीयस्तत्प्रतूर्त्तं वरिष्ठामनु संवतमितीयं[१] वै वरिष्ठा संवदिमामनु संवतमित्येतद्दिवि ते जन्म परमन्तरिक्षे तव नाभिः पृथिव्यामधियोनिरिदिति तदेनमेता देवताः करोत्यग्निं वायुमादित्यं तदश्वे वीर्यं दधाति ॥ २ ॥

१७. फताꣳ V2

१. See notes

38. "Savitṛ having taken into his hand"—it is indeed taken into his (Adhvaryu's) hand. "Bearing the spade"—for, indeed, he bears it. "The golden one" because it consists of metres, it is indeed golden. "Beholding the glory of Agni"—(means) seeing the light of Agni—"He lifted it up".

39. By the Anuṣṭubh metre (he lifted it up) just as Aṅgiras (would)—He thus takes it up by means of the Anuṣṭubh metre and (in the process) he infuses the Anuṣṭubh into it. Because this speech is indeed these metres and for the sacrificial purpose it is made of bamboo.

40. Some indeed make it of gold, saying, "It is described as golden". Let him not do so. Because the speech itself is the metres and hence it is gold and immortal. Therefore the metres are (themselves) gold and deathless.

41. He takes it with four formulas. For, all speech consists of four syllables. The word *'vāk'* is of one syllable and the word *'akṣara'* is of three syllables, which again is the same as the tri-syllabled Anuṣṭubh ultimately. That tri-syllabic *akṣara* is the same as those (three) chants mentioned above. So he digs up Agni by all this speech and enriches it with the whole speech. Hence (it is said) "With four formulas".

42. And again why "With four formulas"—the quarters are four. He thus lays the speech in the four quarters. (Thus) he takes it up (the speech) both with the metres and the formulas. That makes them eight; the four quarters and the four intermediate quarters. Hence he lays the speech in all the quarters and therefore the speech is spoken in all the quarters. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. This spade is in his hand when he addresses the animals. For, the gods, when once searched (for Agni) in these (animals), they held their vigour in front. In the same manner does this person hold his vigour (the spade) in front while searching for Agni in these animals.

2. He addresses the horse thus—" O horse! run hither most speedily". That which is swift is speedy and that which is much quicker (*pratūrta*) is most speedy. "Towards this greatest worship (of ours)"—this (sacrifice) is indeed the greatest worship. Hence it is said "Towards this greatest worship". "Your highest abode is in the sky, in the air is thy navel and in the earth is thy womb".—(By saying so) he makes it (the horse) into all these divinities, namely Agni, Vāyu and Āditya. This infuses vigour into the horse.

अथ रासभं युञ्जाथाः रासभं युवमित्यध्वर्युं चैतद्यजमानं चाहास्मिन्यामे वृषण्वसू इत्यस्मिन्कर्मणि वृषण्वसू इत्येतदग्निं भरन्तमस्मयुमित्यग्निं भरन्तमस्मत्प्रेषितमित्येतद्रासभे वीर्यं दधाति ॥ ३ ॥

अथाजं योगे योगे तव स्तरं वाजे वाजे हवामह इत्यन्नं वै वाजः कर्मणि कर्मणि तव स्तरमन्नेऽन्ने हवामह इत्येतत्सखाय इन्द्रमूतय इतीन्द्रियवन्तमूतय इत्येतत्तदजे वीर्यं दधाति ॥ ४ ॥

त्रिभिरभिं मन्त्रयते त्रिवृदग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैष्वेतद्वीर्यं दधाति ॥ ५ ॥

अथैनान्प्राच उत्क्रमयति तदेनमेतैः पशुभिरन्विच्छति नोपस्पृशत्यग्निरेष यत्पशवो नेन्मायमग्निर्हिनसदिति ॥ ६ ॥

सोऽश्वमुत्क्रमयति[२] प्रतूर्वन्नेह्यवक्रामन्नशस्तीरिति पाप्मा वा अशस्तिस्त्वरमाण एह्यवक्रामन्पाप्मानमित्येतद्रुद्रस्य[३] गाणपत्यं मयोभूरेहीति रौद्रा वै पशवो या ते[४] वै देवता तस्यै गाणपत्यं मयोभूरेहीत्येतत्तदेनमश्वेनान्विच्छति ॥ ७ ॥

अथ रासभमुर्वन्तरिक्षं वीहि स्वस्ति गव्यूतिरभयानि कृण्वन्निति यथैव यजुस्तथा बन्धुः पूष्णा सयुजा सहेतीयं वै पूषाऽनया सयुजा सहेत्येतत्तदेनः रासभेनान्विच्छति ॥ ८ ॥

अथाजं पृथिव्याः सधस्थादग्निं पुरीष्यमङ्गिरस्वदाभरेति पृथिव्या उपस्थादग्निं पशव्यमग्निरदाभरेत्येतत्तदेनमजेनान्विच्छति ॥ ९ ॥

त्रिभिरन्विच्छति त्रिवृदग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतदन्विच्छति त्रिभिः पुरस्तादभिमन्त्रयते तत्षट् षळृतवः संवत्सरः संवत्सरोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावत्तद्भवति ॥ १० ॥

२. मुत्क्रामयति TE
३. रुद्राय MD, My
४. ते देवता TE

3. Then (he refers to) the ass—"You two yoke the ass"—thus he says to Yajamāna and Adhvaryu, "In this ritual, you showerers of wealth (yoke the ass)". "(Yoke) him who bears Agni and is helpful to us". This means the bearer of Agni who is urged forward by us. Thus he imparts vigour into the ass.

4. Then (regarding) the he-goat—"As every time you are yoked and at every function we adore your prowess". (It means) food is strength and so at every performance and every offering of food (strength) we adore his prowess (by saying) "To the friend Indra for help", (which means) the one who is mighty, (we resort to) for help or sustenance. He thereby imparts vigour into the he-goat.

5. With three formulas he consecrates them (the animals). For, Agni is threefold, as great as Agni is, as great as is his size, by so much he thus imparts vigour into them.

6. He then makes them move forward to the east. He then searches for Agni by means of these animals. He does not touch them because these animals are Agni. In order that Agni may not injure him (he does not touch them).

7. He makes the horse go forward with (the chant)—"Come on speedily treading down (our) sins"—Sins are evil thus (it means) "Come running treading down the evil". "Come delighting into (the role of) the chief of the Rudras"—animals belong to the Rudras. "Thus (it would mean) come thou delighting into (the role of) the chief of them (Rudras) who are your deities". He thus searches for him by means of the horse.

8. Then (he makes) the ass (make forward) with (the chant)—"Traverse the vast expanse of the air, thou rendering the pasture land prosperous and safe"—as the text, so its meaning. "With Pūṣan as your partner"—Pūṣan indeed, is this (earth) and so (he means) that he (the ass) should have her (the earth) as his partner. He thus searches for Agni-altar by means of the ass.

9. Then (he makes) the he-goat (advance) with (the chant)—"From the earth's bosom, you bring *Agni - Purīṣya* just as Aṅgiras would"—That is, from the earth's lap bring thou Agni-altar, favourable to cattle, as Aṅgiras (did). He thus searches for him by means of the he-goat.

10. He (thus) searches with these animals, for threefold is Agni; as great as Agni is, as great as is his size, with so much he thus searches for him. By three formulas, he first addresses (the three beasts); that makes six—six seasons constitute a year and the year is Agni; as great as Agni is, as great as is his size, so great does this become.

प्रदीप्ता एतेऽग्नयो भवन्त्यथ मृदमच्छयन्तीमे वै लोका एतेऽग्नयस्ते यदा प्रदीप्ता अथैत इमे लोकाः पुरो वा एतदेभ्यो लोकेभ्योऽग्रे देवाः कर्मान्वैच्छꣳस्तद्यदेतानग्नीनतीत्य मृदमाहरति[5] तदैनं पुरैभ्यो लोकेभ्योऽन्विच्छति ॥ ११ ॥

प्राञ्चो यन्ति प्राची हि दिगग्नेः स्वायामेवैनमेतद्दिश्यन्विच्छति स्वायां दिशि विन्दति ॥ १२ ॥

ते प्रयन्त्यग्निं पुरीष्यमङ्गिरस्वदच्छेम इत्यग्निं पशव्यमग्निवदच्छेम इत्येतत् ॥ १३ ॥

अथानद्धा पुरुषमीक्षतेऽग्निं पुरीष्यमङ्गिरस्वद्भरिष्याम इत्यग्निं पशव्यमग्निवद्भरिष्याम इत्येतत्तदेनमनद्धा पुरुषेणान्विच्छति ॥ १४ ॥

अथ वल्मीकवपा सुषिरा व्यध्वे निहिता भवति तामन्वीक्षत इयं वै वल्मीकवपेयमु वा इमे लोका एतद्वा एनं देवा एषु लोकेषु विग्राहमैच्छꣳस्तथैवैनमयमेतदेषु लोकेषु विग्राहमिच्छति ॥ १५ ॥

अन्वग्निरुषसामग्रमख्यदिति तदेनमुषस्वैच्छन्नन्वहानि प्रथमो जातवेदा[6] इति तदेनमह स्वैच्छन्ननु सूर्यस्य पुरुत्रा च रश्मीनिति तदेनꣳ सूर्यस्य रश्मिष्वैच्छन्ननु द्यावापृथिवी आततन्थेति तदेनं द्यावापृथिव्योरैच्छꣳस्तमविन्दꣳस्तथैवैनमयमेतद्विन्दति तं यदा परापश्यत्यथ तामेवास्यत्यागच्छति मृदम् ॥ १६ ॥

अथाश्वमभिमन्त्रयत एतद्वै देवा अब्रुवन्पाप्मानमस्यापहनामेति श्रमो वै पाप्मा श्रममस्य पाप्मानमपहनामेति तस्य श्रमं पाप्मानमपाघ्नꣳस्तथैवास्यायमेतच्छ्रमं पाप्मानमप-हन्ति ॥ १७ ॥

आगत्य वाज्यध्वानमित्यागतो ह्यस्याध्वा भवति सर्वा मृधो विधूनुत इति पाप्मा वै मृधः[7] सर्वान्पाप्मनो विधूनुत इत[8] इत्येतत्तस्मादु हैतदश्वः स्यन्त्वा विधूनुतेऽग्निꣳ सधस्थे

५. हरन्ति TE
६. See notes
७. See notes
८. इत missing in V2, see notes

11. These fires become kindled and then (the Yajamāna, the Brahmā and the Adhvaryu) proceed towards the lump of clay. Those (fires) are indeed these worlds, when they are kindled. For, formerly the gods were seeking (to build up the altar) outside (east of) these worlds and when he brings the lump of clay passing beyond these (three) fires, he is seeking him from outside (east of) these worlds (the regions of the three fires).

12. They proceed facing the east, because the east is the quarter of Agni. So they search for him in his own direction and obtain him in his own quarter.

13. They approach him with (the chant). "Just like Aṅgiras, we approach *Agni-Purīṣya*"—That is, like Agni (Aṅgiras) we are approaching the Agni-altar, favourable to cattle.

14. He then looks at the pseudo-man (the proxy for human animal mentioned earlier) (saying)—"That like Aṅgiras we shall take *Agni-Purīṣya*"- (It amounts to saying). Like Agni, we shall carry Agni-altar favourable to cattle. He thus searches for him by means of the pseudo-man.

15. After that a mound of ant-hill with a hole made in it is placed in between (the lump of clay and the *Āhavanīya*-altar). He looks through it (the hole of the ant-hill), for this ant-hill is this (earth) and this earth is these worlds. Because the gods searched for him (Agni)—in these worlds (combing) at each place. In the like manner does this one now search for him in these worlds (combing) at each place.

16. "Agni shines at the tip of the dawn (Sun)"—by this (chant) they searched for him in the dawns. "Thou the first enlightened shining in the days"—thereby they sought him in the days. "And often shining along the rays Sun in various places"—thereby they searched for him in the rays of the Sun. "Along the sky and the earth, hast thou spread". By this they sought him in the sky and the earth and they found him (Agni), where he beholds him (the lump of clay) from afar (through the hole in the ant-hill), he smashes that(ant-hill) and they proceed to the clay.

17. He then addresses the horse—so the gods too addressed—"Let us drive away his evil". Now evil is fatigue. Thus (it means), "Let us remove his fatigue, the evil and they (gods) drove away his fatigue, the evil". In the like manner does this one remove his fatigue, the evil.

18. "The horse having started on its stride"—for, his path has been reached. "He shakes off all, the combats"—combats mean evils. Thus (it means) he shakes off all evils and that is why indeed, the horse shakes itself while running. He desires

महति चक्षुषा निचिकीषत[9] इतीदं वै महत्सधस्थमग्निमस्मिन्महति सधस्थे चक्षुषा दिदृक्षत इत्येतत् ॥ १८ ॥

अथैनमाक्रमयत्येतद्वा एष एतं[10] देवेभ्योऽनुविद्य प्राब्रवीद्यथा यमिहेवेत्येवम् ॥ १९॥

यद्वेवाक्रमयत्येतद्वै देवा अबिभर्युथद्वैन इममिह रक्षांसि नाष्ट्रा न हन्युरिति तस्या एतं वज्रमुपरिष्टादभिगोप्तारमकुर्वन्नमुमेवादित्यमसौवा आदित्य एषोऽश्वस्तथैवास्माअयमेतं वज्रमुपरिष्टादभिगोप्तारं करोति ॥ २० ॥

आक्रम्य वाजिन्पृथिवीमग्निमिच्छ रुचा त्वामिति चक्षुर्वै रुगाक्रम्य तं वाजिन्पृथिवीमग्निमिच्छ चक्षुषेन्येत द्भूमेर्वृत्वायनो ब्रूहि यतः खनेम तं वयमिति भूमेस्तत्स्पाशयिन्वाय नो ब्रूहि यत एनं खनेमेन्येतत् ॥ २१ ॥

अथैन मुन्मृशत्येतद्वा एनं देवाः प्रोचिवांसंवीर्येण समार्द्धयंस्तथैवैनमयमेतत्प्रोचिवांसं वीर्येण समर्द्धयति द्यौस्ते पृष्ठं पृथिवी सद्यस्थमात्मान्तरक्षंसमुद्रो योनिरि[11]तीत्थमसीत्थमसीत्येवैतदाह विख्याय चक्षुषा त्वमभितिष्ठ पृतन्यत इति विख्याय चक्षुषा त्वमभितिष्ठ सर्वान्पाप्मन इत्येतन्नोपस्पृशति वज्रो वा अश्वो नेन्मायं वज्रो हिनसदिति ॥ २२ ॥

अथैन मुत्क्रमयत्येतद्वै देवा अब्रुवन्किमिममभ्युत्क्रमयिष्याम इति महत्सौभगमिति तं महत्सौभगमभ्युदक्रमथंस्तयैवैनमयमेतन्महत्सौभगमभ्युत्क्रमयत्युत्क्राममहते सौभगायेत्युत्क्राम महते सौभगमित्येतत्तस्मादु हैतदश्वः पशूनां भग्रितमोऽस्मादास्थानादिति यत्रैतात्तिष्ठसीत्येतद्द्रविणोदा इति द्रविणंह्योभ्यो ददाति वाजिन्निति वाजी ह्येष वयं स्याम सुमतौ पृथिव्या अग्निं खनन्त उपस्थे अस्या इति वयमस्यै पृथिव्यै सुमतौ स्यामाग्निमस्या उपस्थे खनन्त इत्येतत् ॥ २३ ॥

९. निचिकीर्षत My, V2, see notes
१०. एनं V2
११. योनिरितीवइन्थमसो V2

to see with his eyes. Agni seated on this great seat (this earth). The great seat, doubtless,is this sacrificial place and he desires to see him thus, with his eyes.

19. He then makes the horse step on (the lump of clay). For, having discovered Agni, it (the horse) then indicates to the gods as it were "Just here he is" (by placing its foot on it).

20. And why they make him step on — because the gods were worried "The terrible Rakṣasas would slay here this our Agni". So they placed this thunderbolt on it as a protection. It (the thunderbolt) is yonder Sun. That yonder Sun is the same as this horse. That is why he (the Yajamāna) puts this thunderbolt (of the horse) on it as a protection.

21. "Having stepped up on the earth, O horse! search for Agni by your light". Eye indeed is the light. (It means), you the horse, having stepped up on the earth, search for Agni with your eye. "By pawing this earth, you tell us where we may dig him (Agni) out"—that is, by pointing out (that exact spot) of the ground, tell us (indicate) where we can dig him out.

22. He then touches him (the horse)—for, the gods, on his pointing out the spot (where Agni is to be dug out), endowed it with vigour, and in the like manner does this one endow it with vigour (for) having indicated (Agni) to him. He does so (saying)—"The sky is thy back; the earth thy abode, the air is thy body; the ocean thy womb"—by this he says "You are such, you are such". "Looking about with your eye, withstand the fighters"—that is (to say) watchful with your eye (identify and) challenge all attackers. He does not touch it (the horse) (i.e. he chants without touching the horse) since the horse is thunderbolt and "Let it not harm me (by touching)" (so he thinks).

23. He then makes it step off (the lump of clay), for the gods now said. "For what purpose we shall make him step off?" "(For) great prosperity (beauty)"—they caused it to acquire great prosperity (by saying)—"Step off for great prosperity" meaning 'step off (to acquire) great beauty'. That is indeed why the horse is the most lucky among the beasts (as it carries kings). "From this pedestal"—that is 'From where you now stand', "O wealth-giver!"—for it does give them wealth. "O darting one!" for he (horse) is a courser. "May we be in the good books of the earth while we are (engaged in) digging out Agni from her bosom"—it means, 'let us be in her favour whilst digging (out) Agni from her lap'.

अथैनमुत्क्रान्तमभिमन्त्रयत एतद्वा एनं देवाः प्रोचिवाꣳसंयथा ददिवाꣳसं वन्देतैवमुपास्तुवन्नुपामहयꣳस्तथैवैनमयमेतदुपस्तौत्युपमहयत्युदक्रमीदित्युद्धयक्रमीद्द्रविणोदा इति द्रविणꣳ ह्येभ्यो ददाति वाज्यर्वेति वाजी च ह्येषोऽर्वाचाकः सुलोकꣳ सुकृतं पृथिव्यामित्यकरः सुलोकꣳसुकृतं पृथिव्यामित्येतत्ततः खनेम सुप्रतीकमग्निमिति तत एनं खनेमेत्येतत्सुप्रतीकमिति सर्वतो वा अग्निः सुप्रतीकः स्वोरुहाणा अधिनाकमुत्तममिति स्वर्गो वै लोको नाकः स्वर्गं लोकꣳ रोहन्तोऽधिनाकमुत्तममित्येतत्तं दक्षिणोपसंक्रम[12]यति यत्रेतरौ पशू भवतस्ते दक्षिणतः प्राञ्चस्तिष्ठन्ति स य एवामुत्र दक्षिणतः स्थानस्यबन्धुः सोऽत्र ॥ २४ ॥

अथोपविश्य मृदमभिजुहोति एतद्वै देवा अब्रुवꣳश्चेतयध्वमिति चितिमिच्छतेति वाव तदब्रुवꣳस्ते चेतयमाना एतामाहुतिमपश्यꣳस्तामजुहवुस्ताꣳ हुत्वेमाँल्लोकानुरवामपश्यन् ॥ २५ ॥

तेऽब्रुवꣳश्चेतयध्वमिति चितिमिच्छतेति वाव तदब्रुवꣳस्ते चेतयमाना एतां द्वितीयामाहुतिमपश्यꣳस्तामजुहवुस्ताꣳ हुत्वा विश्वज्योतिषोऽपश्यन्नेता देवता अग्निं वायुमादिन्यमेता ह्येव देवता विश्वं ज्योतिस्तथैवैतद्यजमान एते आहुती हुत्वेमाꣳश्च लोकानुरवां पश्य[13]न्नेताश्च देवता विश्वं ज्योतिषो व्यतिषक्ताभ्यां जुहोतीमाꣳश्च तल्लोकानेताश्च देवता व्यतिषजति ॥ २६ ॥

यद्वेवैते आहुती जुहोति मृदं च तदपश्च प्रीणाति ते इष्ट्वा प्रीत्वाथैनं संभरति व्यतिषक्ताभ्यां जुहोति मृदं च तदपश्च व्यतिषजति ॥ २७ ॥

१२. दक्षिणतोप TE

१३. पश्यत्येताश्च V2, TE

24. To that (horse) which has stepped off, he says, for, the gods now praised it, as one would eulogise him who has given a gift. They flattered it (the horse). In the same manner, he eulogises it; flatters it by saying "He has stepped off", "The giver of wealth has stepped off"—because he indeed bestows wealth on them. "The racing steed"—because he is running and is a horse. "Thou hath rendered this earth a good world and well-set". It means, you have made this earth into a good world, well prepared. "Therefore, we shall dig for Agni of auspicious form"—he says, auspicious form "because Agni indeed is charming on every side". "(As) we ascend to the highest heaven"—(that is to say) the heaven being the world bereft of misery, climbing the heaven which is free from misery, and is the highest (abode). He then makes it (the horse) move to the right side (of the lump of clay), where the other two beasts (the ass and the he-goat), are stationed. They stand on the right side facing the east. The signficance of the right side position here is as already mentioned (in VIII.3.1-28/29).

25. Sitting down, he now offers on the lump of clay (with *Ṛcās* intermixed so as the first half of one *Ṛk* is connected to the second half of another)—for, the gods then said 'Meditate', whereby, doubtless, they meant to say 'Seek ye a layer (of the altar)'—whilst meditating, they saw this libation and offered it. After offering, they saw the fire-pan (*ukhā*) in the form of these (three) worlds.

26. They said, 'Meditate' whereby, doubtless, they meant to say "Seek a layer (of fire-altar)"—whilst meditating; they saw this second libation and they offered it. On offering it, they beheld the *Viśvajyotis* (the three bricks called *Viśvajyotis*), the lights of the universe. They saw these deities Agni, Vāyu and Āditya which are indeed, the universal light. In the like manner, this Yajamāna, offering these libations sees the fire-pan (*ukhā*) (which is) these worlds and those deities who are universal light. He offers with (*Ṛks*) intertwined (the first half of one linked with the second half of another) and thereby intertwines these worlds and these deities.

27. And again, why he offers these two libations—he thereby propitiates both the clay and the water. Having offered to and propitiated, he brings them together. With two interlinked (chants) he offers and thereby he interlinks the clay and the water.

आज्येन जुहोति वज्रो वा आज्यं वज्रमेवास्मा एतदभिगोप्तारं करोत्यथ रेतोवा आज्यꣳ रेत एवैतत्सिञ्चति स्रुवेण वृषा वै स्रुवो वृषा वै रेतः सिञ्चति स्वाहाकारेण वृषावै स्वाहाकारो वृषा वै रेतः सिञ्चति ॥ २८ ॥

आ त्वा जिघर्मि मनसा घृतेनेत्या त्वा जुहोमि मनसा च घृतेन चेत्येतत्प्रतिक्षियन्तं भुवनानि विश्वेति प्रत्यङ्ह्येष सर्वाणि भुवनानि क्षियति पृथुं तिरश्चा वयसा बृहन्तमिति पृथुर्वा एष तिर्यङ्वयसो बृहं धूमेन व्यचिष्ठमन्नै रभसं दृशानमित्यावकाशवन्तमन्नैरन्नादं दीप्यमानमित्येतत् ॥ २९ ॥

आ विश्वतः प्रत्यञ्चं जिधर्मीत्या सर्वतः प्रत्यञ्चं जुहोमीत्येतदरक्षसा मनसा तज्जुषेतेत्यहीळमानेन मनसा तज्जोषयेतेत्येतन्मर्यश्रीः स्पृहयद्वर्णो अग्निरिति मर्यश्रीर्ह्येष स्पृहयद्वर्णोऽग्निर्नाभिमृशे तन्वा जर्भुराण इति न ह्येषोऽभिभृशे तन्वा दीप्यमानो भवति ॥ ३० ॥

द्वाभ्यामभिजुहोति द्विपाद्यजमानो यजमानोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतद्रेतोभूतꣳ सिञ्चत्याग्नेयीभ्यामग्निमेवैतद्रेतोभूतꣳ सिञ्चति ते यदाग्नेय्यौ[१४] तेनाग्निरथ यत्त्रिष्टुभौ तेनेन्द्र ऐन्द्राग्नोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतद्रेतोभूतꣳ सिञ्चतीन्द्राग्नी उवै सर्वे देवाः सर्वदेवत्योऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवानमेतद्रेतोभूतꣳ सिञ्चति ॥ ३१ ॥

अश्वस्य पदे जुहोत्यग्निरेष यदश्वस्तथो हास्यैते अग्निमत्येवाहुती हुते भवतः ॥ ३२ ॥

अथैनं परिलिखति मात्रामेवास्मा एतत्करोति यथैतावानसीत्येवम् ॥ ३३ ॥

१४. आग्नेयौ TE

28. He offers with ghee; for ghee is truly a thunderbolt. Thereby he makes the thunderbolt itself its protector. The ghee is truly the semen. So he (virtually) implants the semen with the *sruva* spoon. *Sruva* is a male and the male deposits semen. "With the *Svāhā* chant"—*Svāhā* (itself) is male and the male deposits the semen.

29. I sprinkle upon you the ghee with my thoughts (concentration) —that is "I sprinkle you with my thought and with ghee". "Thou who dwellest within all the beings"—for he (Agni) indeed dwells in every being. "You are extensive and mighty (big) with your smoke"—for large (extensive) he is and great and mighty with smoke. "Most pervasive by the food (offerings) and shining (charming to look at) by being enthusiastic"—that is, capacious with food and shining (with energy).

30. "I sprinkle ghee on thee who appears in the inner-self everywhere (from all sides)"—that is, 'I offer to you who from every where is the inner-self with spiteless mind, let him relish this' that is 'with ungrudging mind, let it be accepted!' "Agni who is the resort of human beings and of likable hue"—he is indeed the refuge of all beings and is of pleasing colour. "Not to be touched while in his glowing form"—for, not to be touched is he, whilst in his flames.

31. "With two (chants) he offers; for, the sacrificer is a biped; and the sacrificer is Agni; as great as Agni is, as great as is his size, by so much he thus deposits unto him (the ghee) what is semen". "With two chants relating to Agni"—it is Agni that he thereby deposits as semen. In as much as they relate to Agni, they are Agni; and in as much as they are of the Triṣṭubh (metre) they are Indra. Agni, the fire, belongs to Indra and Agni; as great as Agni is, as great as is his size, by so much thus he sprinkles (ghee) that is semen. Moreover, Indra and Agni are *Viśvedevas* (encompassing all the gods) and Agni (therefore) contains all the deities; as great as Agni is, as great as is his size, by so much he thus, sprinkles that (ghee) which is semen.

32. He offers (the oblation) on the horse's footprint. The horse is the same as that Agni and hence, indeed, these two oblations happen to be offered to Agni.

33. He draws lines around it (the lump of clay) by which he delimits the Agni as if saying "You are this much (within these limits)".

यद्वेवैनं परिलिखत्येतद्धै देवा अबिभयुर्यद्वैन इममिह[१५] रक्षाꣳसि नाष्ट्रा न हन्युरिति तस्मा एतां पुरं पर्यश्रयꣳस्तथैवास्या अयमेतां पुरं परिश्रयत्यभ्रा वज्रो वा अभ्रिर्वज्रमेवास्मा एतदभिगोसारं करोति सर्वतः परिलिखति सर्वत एवास्मा एतं वज्रमभिगोसारं करोति त्रिः कृत्वः[१६] परिलिखति त्रिवृतमेवास्मा एतं वज्रमभिगोसारं करोति ॥ ३४ ॥

परिवाजपतिः कविः परित्वाग्ने पुरं वयं त्वमग्ने द्युभिरित्यग्निमेवास्मा एतदुपस्तुत्य वर्म करोति परिवतीभिः परीवहि पुर आग्नेयीभिरग्नि पुरामेवास्मा एतत्करोति सा हैषाग्निपुरा दीप्यमाना तिष्ठति तिसृभिस्त्रिपुरमेवास्मा एतत्करोति तस्मादु हैतत्पुरां परमꣳ रूपं यत्त्रिपुरꣳ स वै वर्षीयसा वर्षीयसा छन्दसा परां[१७] परां लेखां वरीयसीं करोति तस्मात्पुरां परा परा वरीयसी लेखा भवन्ति लेखा हि पुरः ॥ ३५ ॥

अथैनमस्यां खनत्येतद्धै देवा अबिभयुर्यद्वैन इममिह रक्षाꣳसि नाष्ट्रा न हन्युरिति तस्मा इमामेवात्मानमकुर्वन्गुस्या आत्मात्मानं गोप्स्यतीति सा समं बिला स्यात्तदस्येयमात्मा भवति यद्वेव समं बिला योनिर्वा इयꣳ रेत इदं यद्वै रेतसो योनिमतिरिच्यतेऽमुया तद्धवत्यथ यन्न्यूनं व्यृद्धं तदेतद्धै रेतसः समृद्धं यत्समं बिलं चतुःस्त्रक्तिरेष कूपो भवति चतस्रो वै दिशः सर्वाभ्य एवैनमेतद्दिग्भ्यः संभरति ॥ ३६ ॥ इति द्वितीयं ब्राह्मणम् ॥

इति तृतीयोऽध्यायः ॥

१५. द्वैनमभिरक्षाꣳसि My, H
१६. त्रिष्कृत्वः TE, V2
१७. परापरां TE

34. And again, why he draws lines around it—the gods were afraid, thinking "The terrible Rakṣasas may not smite here this (Agni) of ours". They drew a wall around it. In the like manner this one (Yajamāna) encloses it within the walls (made) by this spade. Because spade is thunderbolt, thereby they make the thunderbolt itself the protection (fence) for it. They draw lines all around and all around they provide protection by this thunderbolt. They draw lines thrice (each around the other) and by that they make threefold strong hold with the thunderbolt.

35. With the chant (in Gāyatrī metre) *parivājapatiḥ kaviḥ* with the chant (in Anuṣṭubh) *pari tvāgne puram vayam*; with the chant (in Triṣṭubh) *tvamagne dyubhiḥ*, he praises Agni himself as the protecting enclosures and thus with the chants related to Agni, he provides a fiery fencing all around. This fiery fence stands blazing. By these walls (of fire) he makes it threefold strong. Each outer line is wider (than the inner), with a larger metre (smallest is Gāyatrī, then Anuṣṭubh and then Triṣṭubh). Thus each outer line is wider, for lines are the rampart walls.

36. He then digs for him (Agni) in the earth. For the gods were then afraid, thinking "The terrible Rakṣasas will not smite him here". For the sake of protection, they made this earth itself a body for him, on the belief that he will protect his own self. The earth is (dug) into a hole of the same size as the lump of clay. (It means that the digging should be limited to the requirement for making the *ukhā*). Semen is the clay (dug out). The hole should be just so large to contain the clay (semen). So much is to be dug so that the clay (semen) does not spill out. Therefore, there should be a four-cornered pit (well). For, these are four quarters and from all quarters it should be dug. (Second Brāhmaṇa Ends)

(Chapter Third Ends)

चतुर्थोऽध्यायः

प्रथमं ब्राह्मणम्

अथैनमतः खनत्येवैतद्वा एनं देवा अनुविद्या खनꣳस्तथैवैनमयमेतदनुविद्य खनति देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां पृथिव्याः सधस्थादग्निं पुरीष्य-मङ्गिरस्वत्खनामीति सवितृप्रसूत एवैनमेतदेताभिर्देवताभिः पृथिव्या उपस्थादग्निं पशव्यमग्निवत्खनति ॥ १ ॥

ज्योतिष्मन्तं त्वाग्ने सुप्रतीकमिति ज्योतिष्मान्वा अग्निः[१] सुप्रतीकोऽजस्रेण भानुना दीद्यतमित्यजस्रेणार्च्चिषा दीप्यमानमित्येतच्छिवं प्रजाभ्योऽहिꣳसन्तं पृथिव्याः सधस्थादग्निं पुरीष्यमङ्गिरस्वत्खनाम इति शिवं प्रजाभ्योऽहिꣳसन्तं पृथिव्या उपस्थादग्निं पशव्यमग्निवत्खनाम इत्येतत् ॥ २ ॥

द्वाभ्यां खनति द्विपाद्यजमानो यजमानोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमे-तत्खनत्यथो द्वयꣳह्येवैतद्रूपं मृच्चापश्च ॥ ३ ॥

स वै खनामि खनाम इति खनति खनानीति वा एतं प्रजापतिरखनत्खनाम इति देवास्तस्मात्खनामि खनाम इति ॥ ४ ॥

स वा अभ्र्या खनन्वाचा खनामि खनाम इत्याह वाग्वा अभ्रिरारम्भायैवेयं वै वैणवी क्रियते वाचा वा एतमभ्र्या देवा अखनꣳस्तथैवैनमयमेतद्वा चैवाभ्र्या खनति ॥ ५ ॥

अथैनं कृष्णाजिने संभरति यज्ञो वै कृष्णाजिनं यज्ञ एवैनमेतत्संभरति लोमतश्छन्दाꣳसि वै लोमानि छन्दःस्वेवैनमेतत्संभरति तत्तूष्णीमुपस्तृणाति यज्ञो वै कृष्णाजिनं प्रजापतिर्वै यज्ञोऽनिरुक्तो वै प्रजापतिरुत्तरतस्तस्योपरि बन्धुः प्राचीनग्रीवे तद्धि देवत्रा ॥ ६ ॥

अथैनं पुष्करपर्णे संभरति योनिर्वै पुष्करपर्णं योनौ तद्रेतः सिञ्चति यद्वै योनौ रेतः सिच्यते तत्प्रजनिष्णु भवति तन्मन्त्रेणोपस्तृणाति वाग्वै मन्त्रो वाक्पुष्करपर्णम् ॥ ७ ॥

१. वा अयमग्निः TE

Chapter Four

BRĀHMAṆA I

1. He now digs it (the lump of clay) out from there (the hole). For, the gods having found him, dug him out. In the same manner, he, having located him, digs out (saying) "At the prompting of god Savitṛ, by the arms of Aśvins and by the hands of Pūṣan, I dig thee, the *Agni-Purīṣya* out of the bosom of the earth, just as Aṅgiras (did)"—of course, prompted by Savitṛ, he digs out Agni, friendly to the cattle, with the help of these deities (Aśvins and Pūṣan) from the lap of the earth, just as Agni (Aṅgiras) did.

2. (While digging, he says)—"Thee, Agni of brilliance, and charming"—for, this Agni is indeed brilliant and is of charming looks. "Glowing most (brilliantly) with inexhaustible light"—it means shining with undying lustre. "Thee, pleasant to the creatures and unharmful, I dig you out, O *Agni-Purīṣya*! from the lap of the earth, just as Aṅgiras (did)"—it means 'You, who bestows peace on the creatures and who never harms them, the Agni, friendly to the cattle, we dig thee out as Aṅgiras (did), from the bosom of the earth'.

3. With two (chants) he digs—the Yajamāna is biped and Yajamāna is Agni, as great as Agni is; as great as is his size, with so much he thus digs him out. And two-fold is that form of his (Agni-altar) because it has clay and water.

4. "Let me dig—let us dig". So saying he digs. Because Prajāpati dug him out saying "Let me dig" and the gods dug him out, saying "Let us dig". So he says "Let me dig—Let us dig".

5. While he digs with the spade, he by word (orally) says "Let me dig—let us dig". For, the speech is spade. Only symbolically (for practical purpose) it is made of bamboo. Gods dug with (only) speech as this spade. In the like manner this person (actually) digs with the speech, that is the spade.

6. He then collects it on the skin of the black antelope—for, the black antelope's skin is itself sacrifice—so he collects it only on the sacrifice. "On its hairy side"—because the hairs are the metres and so he collects it on the metres. "He spreads that skin silently—for, the black antelope's skin is sacrifice and sacrifice is Prajāpati and Prajāpati is undefined (and so he spreads it silently). "On the northern side (of the hole, he spreads that skin) the significance of this (will be explained) later. (He collects it) on the skin whose neck (portion) is in front. For, thus it faces the gods".

7. And he deposits it on a lotus-leaf (placed on the skin); for, the lotus-leaf is the womb and in the womb he deposits that semen and the semen which is deposited in the womb, becomes fertile. He spreads that leaf with a chant, for the chant is speech and the lotus-leaf in speech (since the lotus-leaf is from waters which are produced by *vāk*).

अपां पृष्ठमसि योनिरग्नेरित्यपाꣳ ह्येतत्पृष्ठं योनिर्ह्येतदग्नेः समुद्रमभितः पिन्वमानमिति समुद्रो ह्येतदभितः पिन्वते वर्धमानो महाँ ३ आ च पुष्कर इति वर्धमानो महीयस्व पुष्कर इत्येतद्दिवो मात्रया वरिम्णा प्रथस्वेत्यनुविमाष्ट्यसौ वा आदित्य एषोऽग्निर्नो हैतमन्यो दिवो विरमायन्तुमर्हति द्यौर्भूत्वैनं यच्छेत्येवैतदाह ॥ ८ ॥

तदुत्तरं कृष्णाजिनादुपस्तृणाति यज्ञो वै कृष्णाजिनमियं वै कृष्णाजिनमियमु वै यज्ञोऽस्याꣳ हि यज्ञस्तायते द्यौः पुष्करपर्णमापो वै द्यौरापः पुष्करपर्णमुत्तरो वा असावस्यै ॥ ९ ॥

अथैने अभिमृशति संज्ञामेवाभ्यामेतत्करोति शर्म च स्थो वर्म च स्थ इति शर्म च ह्यस्यैते वर्म चाच्छिद्रे बहुले उभे इत्यच्छिद्रे ह्येते बहुले उभे व्यचस्वती संवसाथामित्यवकाशवती संवसाथामित्येतद्भृ[२] तमग्निं पुरीष्यमिति बिभृतमग्निं पशव्यमित्येतत्संवसाथाꣳ स्वर्विदा समीची उरसात्मनेति संवसाथामेनꣳ स्वर्विदा समीची उरसा चात्मना चेत्येतदग्निमन्तर्भरिष्यन्ती ज्योतिष्मन्तमजस्रमिदित्यसौ वा आदित्य एषोऽग्निः स एष ज्योतिष्मानजस्रस्तमेते अन्तरा बिभृतस्तस्मादाह ज्योतिष्मन्तमजस्रमिदिति ॥ १० ॥

द्वाभ्यामभिमृशति द्विपाद्यजमानो यजमानोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवाभ्यामेतत्संज्ञां करोत्यथो द्वयꣳ ह्येवैतद्रूपं कृष्णाजिनं च पुष्करपर्णं च ॥ ११ ॥

अथ मृत्पिण्डमभिमृशति पुरीष्योसीति पशव्योऽसीत्येतद्विश्वभरा इत्येषहीदꣳ सर्वं बिभर्त्यथर्वा त्वा प्रथमो निरमन्थदग्न इति प्राणो वा अथर्वा प्राणो वा एतमग्रे निरमन्थत्तद्योऽसावग्रेऽग्निरसृज्यत सोऽसीति तदाह समेवैनमेतत्करोति ॥ १२ ॥

२. एतद्भृतं My, H

8. "You are the back of the waters (lotus-leaf floats on waters) and you are the womb of Agni"—"It is indeed the back of the waters and is the womb of Agni". "You have the waters serging around you"—for the waters serge around it, "Thou art mighty, originating (as you are) from the lotus"—it means 'grow in your greatness as your very origin is the lotus'. "You expand in width to the measure of the sky". With this (formula) he strokes along it (spreading it evenly). Agni is yonder Sun and doubtless, none else can contain the Sun than (the vast) sky (so) this amounts to saying "Having become the sky, you hold him (Agni)".

9. He then spreads it on the black antelope's skin. For the black anteleope's skin is the sacrifice and the earth is the black antelope's skin and the sacrifice is the earth, for it is on the earth, the sacrifice is set-up. The sky is the lotus-leaf and waters are the sky and waters are the lotus-leaf. So the sky is above this earth (when the lotus-leaf is spread over the black antelope's skin).

10. He then touches both of them—he thereby unites them together with (the chant) "A resort thou art; an armour thou art". For these two are indeed both a resort and an armour. "You two are undamaged and large"—that is "both are intact and spacious". "You both become broadened and cover"—it means 'become spacious and enclose this *Agni-Purīṣya*'—in other words 'hold this Agni, friendly to the cattle'. "You two cover this (Agni) for the attainment of heaven (for the Yajamāna) by closing up chest to chest and body to body". It means 'enshrine him (Agni) for the attainment of heaven, by coming close in your chests and bodies, enclosing betwixt you two, the everlasting, brilliant Agni'. This Agni is yonder Sun; and this Agni is brilliant and everlasting. Hence you hold between you two. Hence it is said the brilliant and everlasting.

11. He touches them with two (verses)—two-footed is the Yajamāna and the Yajamāna is Agni; as great as Agni is, as great as is his size, by so much he thus unites these two. And again, (he does so) because that form of theirs is twofold, (there being) a black antelope skin and a lotus-leaf.

12. He then touches the lump of clay—"Thou art *Purīṣya*"—that is 'thou art friendly to the cattle. Thou bearest the entire universe'—for he (Agni) supports everything here. "O Agni!—it was Atharvan who first churned you (produced you)". Atharvan doubtless, is the vital air and it is the vital air that first churned out (produced) him —it means 'You are that Agni and thus he makes it (the lump) to be'.

अथैनं परिगृह्णात्यभ्र्या च दक्षिणतो हस्तेन च हस्तेनैवोत्तरतस्त्वामग्ने पुष्करादध्यथर्वा निरमन्थतेत्यापो वै पुष्करं प्राणोऽथर्वा प्राणो वा एतमग्नेऽद्भ्यो निरमन्थन्मूर्ध्नो विश्वस्य वाघत इत्यस्य सर्वस्य मूर्ध्न इत्येतत्तमु त्वा दध्यङ्ङृषिः पुत्र ईधेऽथर्वण इति वाग्वै दध्यङाथर्वणः स एनं तत ऐन्ध वृत्रहणं पुरन्दरमिति पाप्मा वै वृत्रः पाप्महनं पुरन्दरमित्येतत्तमु त्वा पाथ्यो वृषा समीधे दस्युहन्तममिति मनो वै पाथ्यो वृषा स एनं तत ऐन्ध धनंजयꣳ रणे रण इति यथैव यजुस्तथा बन्धुर्गायत्रीभिः प्राणो गायत्री प्राणमेवास्मिन्नेतद्दधाति तिसृभिस्त्रयो वै प्राणाः प्राण उदानो व्यानस्तानेवास्मिन्नेतद्दधाति तासान्नव पदानि नव वै प्राणाः सप्तशीर्षन्नवाञ्चौ द्वौ तानेवास्मिन्नेतद्दधाति ॥ १३ ॥ इति प्रथमं ब्राह्मणम् ॥

द्वितीयं ब्राह्मणम्

अथैते त्रिष्टुभा उत्तरे भवत आत्मा वै त्रिष्टुबात्मानमेवास्यैताभ्याꣳ सꣳस्करोति सीद होतः स्व उ लोके चिकित्वानित्यग्निर्वै होता तस्यैष स्वो लोको यत्कृष्णाजिनं चिकित्वानिति विद्वानित्येतत्सादया यज्ञꣳसुकृतस्य योनाविति कृष्णाजिनं वै सुकृतस्य योनिर्देवावीर्देवान्हविषा यजासीति देवः सं देवानवन्हविषा यजासीत्येतदग्ने बृहद्यजमाने वयोधा इति यजमानायैवै[१] तामाशिषमाशास्ते ॥ १ ॥

नि होता होतृषदने विदान इत्यग्निर्वै होता कृष्णाजिनꣳ होतृषदनं विदान इति विद्वानित्येतत्त्वेषो दीदिवाँ३ असदत्सुदक्ष इति त्वेषो दीप्यमानोऽसदत्सुदक्ष इत्येतददब्ध-व्रतप्रमतिर्वसिष्ठ इत्यदब्धव्रतप्रमतिर्ह्येष वसिष्ठः सहस्रंभरः शुचिजिह्वोऽग्निरिति सर्वं वै सहस्रꣳ सर्वंभरः शुचिजिह्वो अग्निरित्येतद्द्वाभ्यामाग्नेयीभ्यां त्रिष्टुब्भ्यां तस्योक्तो बन्धुः ॥ २ ॥

१. यजमानाय वै TE, My, यजमानायाशिषमा MD

13. He then takes it (the lump) standing on the right side (of the Adhvaryu)—with his right hand holding the spade at the right side and with his left hand at left side, "Atharvan (the churner) churned you out from *puṣkara*". *Puṣkara* is waters and Atharvan is the vital air, which for the first time churned him out of the waters. "From the head of the universe"—it means 'from the head of this all'. "Also the sage Dadhyang, the son of Atharvan, produced thee". Dadhyang (son of) Atharvan is, doubtless, the speech and he did produce him therefrom. "As the slayer of Vṛtra, the destroyer of enemy fortress"—*Vṛtra* is evil. Thus (it means) the slayer of evil and destroyer of enemy fortress. "Also *pāthya*, the bull kindled thee, the greatest killer of enemies" *pāthya*, the bull is, no doubt, the mind and he did produce him therefrom. "Him, the winner of wealth in every battle"—as the text, so its meaning. "With Gāyatrī chants (he performs)"—Gāyatrī is the vital air, he thus lays vital air with him. "With three chants"—for these are three vital airs; (namely) *prāṇa*, *udāna*, and *vyāna*, those he lays into him. These (chants) together have nine feet, for these are nine vital airs; seven in the head and two downwards, these (nine) he lays into him. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. And these following two (chants) are in Triṣṭubh (metre). Now the Triṣṭubh is the self (body) and it is his (Agni's) self. He refines it (the lump) with these two (chants). "Be seated O Hotṛ! in your own home, knowing our action"—Agni indeed, is the Hotṛ and this black antelope's skin is, no doubt, its abode. Knowing our action (of sacrificial activity) be seated in this womb of the rite which is being performed well. The womb of this well performed rite is the black antelope's skin. "Thou gladdening the gods, make offerings to them"—it means, becoming a god, you worship, the gods with oblations. "O Agni! bestow plenty of wealth upon the Yajamāna". Thereby he implores for blessings upon the sacrifice.

2. "O Hotṛ! knowing (our activity), being seated in the abode of the Hotṛ". Agni is indeed the Hotṛ and the black antelope's skin is the abode of the Hotṛ. *Vidāna* means one who knows (the import of our action). "The shining and efficient one is seated"—(means) This Agni, shining and trim is seated (on the black antelope's skin). "The one who is thorough about an unsullied ritual, the most prosperous. For, he indeed thoroughly knows about unsullied rites and he is the most wealthy". The bearer of thousands and the brilliant-tongued—thousand means all and thus it is to say who supports everything (or who is referred to in thousand ways) and one with glowing tongue, with two chants in Triṣṭubh relating to Agni (he praises); the meaning of this has already been told.

अथैषा बृहत्युत्तमा भवति बृहतीं वा एष सञ्चितोऽभिसंपद्यते यादृग्वै योनौ रेतः सिच्यते तादृग्जायते तद्यदेतामत्र बृहतीं[2] करोति तस्मादेष सञ्चितो बृहतीमभि-संपद्यते ॥ ३ ॥

सꣳ सीदस्व महाँ३ असीतीदमेवैतद्रेतः सिक्तꣳ सꣳ सादयति तस्माद्योनौ रेतः सिक्तꣳ सꣳ सीदति शोचस्व देववीतम इति दीप्यस्व देववीतम इत्येतद्विधूममग्ने अरुषं मियेध्य सृज प्रशस्तदर्शतमिति यदा वा एष समिध्यतेऽथैष धूममरुषं विसृजते दर्शतमिति ददृश इव ह्येष ताः षट्संपद्यन्ते षळृतवः संवत्सरः संवत्सरोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावत्तद्भवति ॥ ४ ॥

यद्धेव संवत्सरमभिसंपद्यते तद्बृहतीमभिसंपद्यते बृहती हि संवत्सरो द्वादशपौर्णमास्यो द्वादशाष्टका द्वादशामावास्यास्तत्षट्त्रिꣳशत्षट्त्रिꣳशदक्षरा बृहती तं दक्षिणत उदञ्चमाहरति दक्षिणतो वा उदग्योनौ रेतः सिच्यत एषो अस्यैतर्हि योनिरविच्छेदमाहरति रेतसो-ऽविच्छादाय ॥ ५ ॥

अथ तत्राप उपनिनयति यद्वा अस्यै क्षतं यद्विलिष्टमद्भिर्वै तत्संधीयतेऽद्भिरेवास्या एतत्क्षतं विलिष्टꣳ संतनोति संदधात्यपो देवीरुपसृज मधुमतीरयक्ष्माय प्रजाभ्य इति रसो वै मधु रसवतीरयक्ष्मत्वाय प्रजाभ्य इत्येतत्तासामास्थानादुज्जिहतामोषधयः सुपिप्पला इत्यपां वा आस्थानादुज्जिहत ओषधयः सुपिप्पलाः ॥ ६ ॥

अथैनां वायुना संदधाति यद्वास्यै क्षतं यद्विलिष्टं वायुना वै तत्संधीयते वायुनैवास्या एतत्क्षतं यद्विलिष्टꣳ[3] संतनोति संदधाति सं ते वायुर्मातरिश्वा दधात्वित्ययं वै वायुर्मातरिश्वा योऽयं पवत उत्तानाय हृदयं यद्विकस्तमित्युत्तानाया ह्यस्या एतद्धृदयं विकस्तं यो देवानां चरसि प्राणथेनेत्येष हि सर्वेषां देवानां चरति प्राणथेन कस्मै देव वषळस्तु तुभ्यमिति प्रजापतिर्वै कस्तस्मा एवैतदिमां वषट्करोति नो हैतावत्यन्याहुतिरस्ति यथैषा ॥ ७ ॥

२. बृहतीकरोति V2
३. क्षतं विलिष्टꣳ V2, N, H, S

3. Then there is the Bṛhatī (chant) in the last—for this fire-altar, when built up assumes a big size (like the Bṛhatī metre). What like the seed is implanted into the womb, such like is (the progeny) born. Since the Bṛhatī metre is employed for this chant it (the altar) when completed, becomes big (as the Bṛhatī).

4. "Be seated, thou, art great"—he thus causes the implanted seed to settle down. That is why the semen deposited into the womb settles down (establishes itself)—"Shine forth (O Agni!) the best producer of joy to the gods"—it means "shine in flames O gladdener of gods!". "Send forth O Agni! worthy partaker of the sacrificial offerings, thy lofty charming smoke"—for when Agni is kindled, he sends forth his lofty smoke which is charming to look at, because it shows itself as it were. These chants (aforesaid) amount to six. Six seasons (make) a year and Agni is the year. As great as Agni is, as great as is his size, so great does this become.

5. And what is made up in a year becomes made up of the Bṛhatī metre—because Bṛhatī is the year. There are twelve *Pūrṇimās* (full moons); twelve *Aṣṭakās* (eighth days of black fortnight) and twelve *Amāvāsyas* (new moons); all together thirty six and the Bṛhatī metre has thirty six syllables. He takes it (the lump of clay) from the right (south) to the left (north) because it is from the right side the semen is deposited into the womb in the left side. And this hole is Agni's womb. He takes it there without pause so as to have an unbroken (flow).

6. He then pours water there, for whatever wound is caused or whatever is broken in the earth, that is joined (healed) by water. So with water he joins or heals the wound and breakage. "O Agni! sprinkle (yourself) with divine sweet waters, for the health of the progeny". Sweet is the sap (essence). It means 'progeny' to be freed from ailments, from their (water's) sources. Let plants grow with well-ripened fruits; for indeed from the sources of waters, the plants spring forth with well-ripened fruits.

7. He then joins her (earth) with air, for whatever wound or damage is there in it, is healed by air. For indeed Vāyu joins together or heals whatever wound or damage is caused. "May Vāyu Mātariśvā, join (heal) you"—Vāyu Mātariśvā is, doubtless, the one who blows yonder. "The broken heart of thee (earth) which is gaping upwards"—for, this broken heart (the hole) of hers is gaping upwards (and let it be joined by Vāyu). "You (Vāyu) who moves about as the life-breath of gods (like Agni, as well as gods like speech)". It means, 'You move about as the life-breath of all gods'. "O God 'Ka'! let there be *Vaṣaṭ* for thee"—'*Ka*' doubtless is Prajāpati. For him, he makes this earth to be *Vaṣaṭ* (oblation) because there is no other oblation as this one (in the matter of healing).

अथैनां दिग्भिः संदधाति यद्वा अस्यै क्षतं यद्विलिष्टं दिग्भिर्वैतत्संधीयते दिग्भिरेवास्या एतत्क्षतं विलिष्टꣳ संतनोति संदधाति स इमां चेमां च दिशौ संदधाति तस्मादेते दिशौ सꣳहिते अथेमां चेमां च तस्माद्वेवैते सꣳहिते इत्यग्रेऽथेति अथेत्यथेति तद्दक्षिणावृत्तद्धि देवत्रानयानया वै भेषजं क्रियतेऽनयैवैनामेतद्भिषज्यति ॥ ८ ॥

अथ कृष्णाजिनं च पुष्करपर्णं च समुद्गृह्णाति योनिर्वै पुष्करपर्णं योन्या तद्रेतः सिक्तꣳ समुद्गृह्णाति तस्माद्योन्या रेतः सिक्तꣳ समुद्गृह्यते सुजातो ज्योतिषा सह शर्म वरूथमासदत्स्वरिति सुजातो ह्येष ज्योतिषा सह शर्म चैतद्वरूथं च स्वश्चासीदति ॥ ९ ॥

अथैनमुपनह्यति योनौ तद्रेतो युनक्ति तस्माद्योनौ रेतो युक्तं न निष्पद्यते योक्त्रेण योक्त्रेण हि योग्यं युञ्जति मौञ्जेन त्रिवृता तस्योक्तो बन्धुः ॥ १० ॥

तत्पर्यस्यति वासोऽग्ने विश्वरुपꣳ संव्ययस्व विभावसविति वरुण्या वै यज्ञे रज्जुरवरुण्यमेवैनदेव तत्कृत्वा यथा वासः परिधापयेदेवं परिधापयति ॥ ११ ॥

अथैनमादायोत्तिष्ठत्यसौ वा आदित्य एषोऽग्निरमुं तदादित्यमुत्थापयत्युदु[४] तिष्ठ स्वध्वरेत्यध्वरो वै यज्ञ उदुत्तिष्ठ सुयज्ञियेत्येतदवा नो देव्या धियेति या ते दैवी धीस्तया नोऽवेत्येतद्दृशे च भासा बृहता सुशुक्वनिरिति दर्शनाय च भासा बृहता सुशुक्वनिरित्येतदाग्नेया हि सुशस्तिभिरिति ये वोल्हारस्ते सुशस्तय आग्नेया हि वोल्हभिरित्येतत् ॥ १२ ॥

अथैनमित ऊर्ध्वं प्राञ्चं प्रगृह्णात्यसौ वा आदित्य एषोऽग्निरमुं तदादित्यमित ऊर्ध्वं प्राञ्चं दधाति तस्मादसावादित्य इत ऊर्ध्वः प्राङ्धीयत ऊर्ध्व ऊ षुण ऊतये तिष्ठा देवो न सवितेति यथैव यजुस्तथा बन्धुरूर्ध्वो वाजस्य सनितेत्यूर्ध्वो वा एष तिष्ठन्वाजमन्नꣳ सनोति यदञ्जिभिर्वाघद्भिर्विह्वयामह इति रश्मयो वा एतस्याञ्जयो वाघतस्तानेतदाह परोबाहु प्रगृह्णाति परोबाहु ह्येष इतोऽथैनमुपावहरति तमुपावहृत्योपरि वाभिधारयति[५] तस्योपरिबन्धुः ॥ १३ ॥ इति द्वितीयं ब्राह्मणम् ॥

४. उदुत्तिष्ठ My, M
५. नाभि धारयति MD, वाभिधारयति V1

8. He then joins her by means of the *diks* (quarters)—for, whatever is there as wound or broken in this earth is joined (cured) by the quarters. By means of quarters, he then joins and heals the wounds and the breakage in her. He joins this quarter and this quarter (by pushing loose soil from the east and the west) by which these two are joined. Then he joins this quarter and this quarter (by pushing loose soil from the south and the north), by which, these two quarters are joined. Thus starting with east, then thus and then thus from the south and thus moving (from the left) to the right, for in that direction it goes to the gods. (All these done) with this (ring finger). Thus healing is done with this (finger).

9. He then takes up together the black antelope's skin and the lotus-leaf, for the lotus-leaf is the womb and therefore he takes the implanted seed along with the womb. When the implanted seed is taken up by the womb, he does so chanting- "Well born with splendour (this Agni) settles down in this home of heavenly peace".

10. Then he ties it up (the lump). He thereby secures the seed in the womb, so that the seed kept safely in the womb does not escape. With a string (he ties it) for, with a string they yoke that which is to be tied (the beast). With a triple reed of grass (he ties); the significance of this has been told.

11. He winds it (the string) around the skin saying—"O Agni of wealth!, of lustre!, clothe yourself with multi-coloured garment". In the sacrifice, the rope is (usually) of Varuṇa (the noose of Varuṇa). But here, it is made non-Vāruṇic. And he makes him wear it just as one would put on an attire.

12. He then gets up taking it. The Agni being yonder Sun, he makes this Sun rise up saying, "Get up (O Sun!) of good rites". The sacrifice is no doubt, a rite. Thus (it means) rise thou well-worthy of a good sacrifice. "Protect us with (your) divine wisdom", that is 'whatever divine wisdom you have, with that you protect us'. "To be seen with great lustre"—that is 'extremely shining'. "Hither OAgni! with well-trained". That is (the steeds) that carry you are well-trained. It means 'O Agni! come here on the steeds'.

13. From hither (earth), he lifts him upwards towards the east; for this Agni is yonder Sun. He thus places yonder Sun upwards from him in the east and by this the yonder Sun is placed high above from here in the east, saying "Stand up thou, like god Savitṛ for our happiness". As the text so the meaning. "Stand up as a bestower of strength"—for, indeed that Savitṛ bestows strength, food, standing up. "(Identified) by your distinct rays when we call you in different ways"—the rays are his distinguishing features—this is what he means. He lifts it up beyond the reach of his arms, for that (Sun) is beyond the reach of his arms. He then lowers it and having brought it down, he holds it above the navel. The significance of this will be told later. (Second Brāhmaṇa Ends)

तृतीयं ब्राह्मणम्

हस्त एष भवत्यथ पशूनभिमन्त्रयत एतद्वा एषु देवाः संभरिष्यन्तः पुरस्ताद्वीर्यमदधुस्तथैवैष्वयमेतत्संभरिष्यन्पुरस्ताद्वीर्यं दधाति ॥ १ ॥

सोऽश्वमभिमन्त्रयते स जातो गर्भोऽसि रोदस्योरितीमे वै द्यावापृथिवी रोदसी तयोरेष जातो गर्भोऽग्रे चारुर्बिभृत ओषधीष्विति सर्वासु ह्येष चारुर्बिभृत ओषधीषु चित्रः शिशुः परि तमाꣳस्यक्तूनिति चित्रो वा एष शिशुः परेण तमाꣳस्यक्तूनतिरोचते प्रमातृभ्यो[1] अधि कनिक्रदद्गा इत्योषधयो वा एतस्य मातरस्ताभ्य एष कनिक्रदत्प्रैति तदश्वे वीर्यं दधाति ॥ २ ॥

अथ रासभꣳस्थिरो भव वीड्वङ्ग आशुर्भव वाज्यर्वन्निति स्थिरश्च भव वीड्वङ्गश्चाशुश्च भव वाजी चार्वन्नित्येतत्पृथुर्भव सुषदस्त्वमग्रेः पुरीषवाहण इति पृथुर्भव सुशीमस्त्वमग्रेः पशव्यवाहन इत्येतद्रासभे वीर्यं दधाति ॥ ३ ॥

अथाजꣳ शिवो भव प्रजाभ्यो मानुषीभ्यस्त्वमङ्गिर इत्यङ्गिरा वा अग्निराग्नेयोऽजः शमयत्येवैनमेतदहिꣳसायै मा द्यावापृथिवी अभिशोचीर्मान्तरिक्षं मा वनस्पतीनित्येतत्सर्वं मा हिꣳसीरित्येतत्तदजे वीर्यं दधाति ॥ ४ ॥

त्रिभिरभिमन्त्रयते त्रिवृदग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैष्वेतद्वीर्यं दधाति ॥ ५ ॥

अथैनमेतेषां पशूनामुपरिष्टात्प्रगृह्णाति तदेनमेतैः पशुभिः संभरति नोपस्पृशति वज्रो वै पशवो रेत इदं नेदिदꣳ रेतो वज्रेण हिनसानीत्यथो अग्निरयं पशव इमे नेदयमग्निरिमान्पशून्हिनसदिति ॥ ६ ॥

तमश्वस्योपरिष्टात्प्रगृह्णाति प्रैतु वाजी कनिक्रदिति प्रैतु वाजी कनिक्रद्यमान इत्येतन्नानदद्रासभस्पत्वेति तदश्वस्य यजुषि रासभं निराहा[2] तद्रासभे शुचं[3] दधाति भरन्नग्निं पुरीष्यं मा पाद्यायुषः पुरेति भरन्नग्निं पशव्यं मोऽस्मात्कर्मणः पुरापादीत्येतत्तदेनमश्वे न संभरति ॥ ७ ॥

१. See notes
२. निराह MD, निराहृ TE
३. See notes

BRĀHMAṆA III

1. Holding it (the lump of clay) in his hand, he addresses the animals. This is because, the gods while collecting it (Agni) first of all imparted vigour into them and in the like manner does he (the Yajamāna) now, while collecting him (Agni), first impart vigour into the cattle.

2. He addresses the horse—"Thou art the foetus born of the twin worlds" (*Rodasī*)— the twin worlds are doubtless, these two, sky and earth. And he (Agni) born of these two. "O Agni! the charming child, deposited among the plants"—for this lovely child is, indeed, delivered amidst all the plants. "A shining child amidst darkness and night"—for, he (Agni) shines as a child (despite) darkness and night. "Thou proceeded crying aloud towards your mothers". His mothers, doubtless, are the plants and towards them he comes forth crying aloud. Thereby he imparts vigour into the horse.

3. Then (he addresses) the ass—"O Courser! be steady, strong-limbed, fast-moving"—that is 'be thou steadfast, firm-limbed and swift racer O courser!' "Thou become stout and be one with a comfortable seat (a cozy sitting space on the back), because, you are the carrier of provisions for Agni". He thereby imparts vigour into the ass.

4. Then (he addresses) the he-goat. "Be thou propitious to human-beings O Aṅgiras!"—for Agni is Aṅgiras and the he-goat is sacred to Agni. He thus appeases him so that he may not cause any harm. "Don't harm the sky and the earth, nor the air, nor the plants". It means don't scorch any of these. Thereby he imparts vigour into the he-goat.

5. With these (chants) he addresses (the animals) for, threefold is Agni; as great as Agni is, as great as is his size, with so much he imparts vigour into them.

6. He then holds it (Agni, the lump of clay) over these animals; whereby he energises him with these cattle. He does not touch them (with it). For cattle are thunderbolts and this Agni is the seed; lest he should harm that seed by thunderbolt (he does not touch them) or (perhaps) this (lump of clay) being Agni and they animals, lest Agni should not harm these cattle (and so he does not touch them with it).

7. He holds it over the horse saying—"Let the racing horse start forth neighing loudly"—that is, 'let (the horse) come forth neighing loudly'. "Let it (like a) trembling ass make resounding voice". He thus mentions the ass in the context of addressing the horse and that makes the ass pensive (makes the ass feel proud). "Bearing *Agni-Purīṣya*, may he (the horse) not perish before the full span of time"—that is bearing Agni, friendly to the cattle, may he not perish before (completion of) this sacred rite. He thus energises him with the horse.

अथ रासभस्य वृषाग्निं वृषणं भरन्निति वृषा वा अग्निर्वृषा रासभः स वृषा वृषाणं भरत्यपां गर्भꣳ समुद्रियमित्यपाꣳ[४] ह्येष गर्भः समुद्रियस्तदेनꣳ रासभेन संभरति ॥ ८ ॥

अथापादत्तेऽग्न आयाहि वीतय इत्यवितव इत्येतत्तदेनं ब्रह्मणा यजुषैतस्माच्छौद्राद्वर्णा-दपादत्ते ॥ ९ ॥

अथाजस्य ऋतꣳ सत्यमृतꣳ सत्यमित्ययं वा अग्निर्ऋतमसावादित्यः सत्यं यदि वासावृतमयꣳ सत्यमुभयम्वेतदयमग्निस्तस्मादाहर्तꣳ सत्यमृतꣳ सत्यमिति तदेनमजेन संभरति ॥ १० ॥

त्रिभिः संभरति त्रिवृदग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतत्संभरति त्रिभिः पुरस्तादभिमन्त्रयते तत्षट् तस्योक्तो बन्धुः ॥ ११ ॥

अथैतान्पशूनावर्तयन्ति तेषामजः प्रथम एत्यथ[५] रासभोऽथाश्वोऽथेतो यतामश्वः प्रथम एत्यथ[६] रासभोऽथाजः क्षत्रं वा अन्वश्वो वैश्यं च शूद्रं चानुरासभो ब्राह्मणमजस्तद्यदितो यतामश्वः प्रथम एति[७] तस्मात्क्षत्रियं प्रथमं यन्तमितरे त्रयो वर्णाः पश्चादनुयन्त्यथ यदमुतायतामजः प्रथम एति[८] तस्माद्ब्राह्मणं प्रथमं यन्तमितरे त्रयो वर्णाः[९] पश्चादनुयन्त्यथ यन्नैवेतो यतान्नामुतो रासभः प्रथम एति[१०] तस्मान्न कदाचन ब्राह्मणश्च क्षत्रियश्च वैश्यं च शूद्रं च पश्चादन्वितस्तस्मादेवं[११] यन्त्यपापवस्यसायाथो ब्रह्मणा चैवैतत्क्षत्रेण चैतौ वर्णावभितः परिगृहीतेऽनपक्रमिणौ कुरुते ॥ १२ ॥

अथानद्धा पुरुषमीक्षतेऽग्निं पुरीष्यमङ्गिरस्वद्भराम इत्यग्निं पराव्यमग्निवद्भराम इत्येतत्तदेनमनद्धा पुरुषेण संभरति ॥ १३ ॥

४. अपां वा एष TE, अपां एष My
५. ऐत्यथ TE
६. Same as above
७. Same as above
८. ऐति
९. त्रयो पश्चात् V2
१०. ऐति
११. तस्मादेव

8. Then (holds it over) the ass saying—"Thou the male (impregnator) carrying Agni, the male"—for Agni is male and the he-ass is a male. Thus that impregnator carries another impregnator. "Thou belonging to the ocean as the foetus of waters". For this (Agni) is the sea-born foetus of the waters. Him he thus energises with the ass.

9. He then takes it (the lump of clay) (from above the ass) saying—"O Agni! come (away from the ass) for feasting". By using the word *vītaye* (in the sense of 'for feasting') which occurs in the Brahmanic *Yajus* chant (*Āgni āyāhi vītaye*), he removes him (Agni) from the Śūdra caste (of the ass).

10. Then (he holds it over) the he-goat saying "*Ṛta*, the truth—*Ṛta*, the truth"—*Ṛta* or divine law doubtless is this Agni and the truth is yonder Sun; or rather the *Ṛta* is yonder Sun and the truth is this (Agni). (More precisely) the Agni is both *Ṛta* and *Satya* and hence, he says, *Ṛta* the truth, *Ṛta* the truth. Thereby he energises it with the he-goat.

11. With three (animals), he energises (Agni)—threefold is Agni; as great as Agni, as great as is his size, with so much he energises him. With three chants he firstly addresses (the beasts)—that makes a total of six and the significance of this (number six) has been explained.

12. They then make the beasts return (to their positions near the *Āhavanīya*). The he-goat is first among them to return; then the ass and then the horse. For the horse is *Kṣatra* (nobility); the ass is the Vaiśya and Śūdra and the he-goat is Brāhmaṇa. In as much as the horse, among those that go (towards the hole), goes first, the Kṣatriya who goes ahead is followed by the other three castes. In as much as, while returning (towards the *Āhavanīya*), among those that return, the he-goat first, the Brāhmaṇa who goes in advance is followed by the other three castes. And since the ass does not lead either while going or while returning, never do Brāhmaṇa and Kṣatriya follow the Vaiśya and the Śūdra. Hence they go in this order to avoid sinning. Thus the priesthood and nobility enclose these two castes (Vaiśya and Śūdra), thus these two are made non-transgressors.

13. Then he looks at the pseudo-man saying "*Agni-Purīṣya*, we bear just as Aṅgiras (did)"—that is "Agni (the lump of clay), friendly to the cattle, we bear like Agni (Aṅgiras)". He thereby energises him with the pseudo-man.

तमजस्योपरिष्टात्प्रगृह्णन्नैत्याग्नेयो वा अजः स्वेनैवैनमेतदात्मना स्वया देवतया संभरत्यथो[12] ब्रह्म वा अजो ब्रह्मणैवैनमेतत्संभरति ॥ १४ ॥ इति तृतीयं ब्राह्मणम् ॥

चतुर्थं ब्राह्मणम्

अथैनमुपावहरत्योषधयः प्रतिमोदध्वमग्निमेतꣳ शिवमायन्तमभ्यत्र युष्मा इत्येतद्धैत-स्मादायत ओषधयो बिभ्यति यद्वै नोऽयं न[1] हिꣳस्यादिति ताभ्य एवैनमेतच्छमयति प्रत्येनं मोदध्वꣳ शिवो वोऽभ्यैति न वो हिꣳसिष्यतीति व्यस्यन्विश्वा अनिरा अमीवा निषीदन्नोऽप दुर्मतिं जहीति व्यस्यन्विश्वा अनिराश्चामीवाश्च निषीदन्नोऽपसर्वं पाप्मानं जहीत्येतत् ॥ १ ॥

ओषधयः प्रतिगृभ्णीत पुष्पवतीः सुपिप्पला इत्येतद्वै[2] तासाꣳसमृद्धꣳ रूपं यत्पुष्पवत्यः सुपिप्पलाः समृद्धा एनं प्रतिगृभ्णीतेत्येतदयं वो गर्भ ऋत्वियः प्रत्नꣳ सधस्थमासददित्ययं वो गर्भ ऋतव्यः सनातनꣳ सधस्थमासददित्येतत् ॥ २ ॥

द्वाभ्यामुपावहरति द्विपाद्यजमानो यजमानोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतदुपावहरति तं दक्षिणत उदञ्चमुपावहरति तस्योक्तो बन्धुरुद्धतमवोक्षितं भवति यत्रैनमुपावहरत्युद्धते वा अवोक्षितेऽग्निमादधति सिकता उपकीर्णा भवन्ति तासामुपरि बन्धुः ॥ ३ ॥

परिश्रितं भवत्येतद्वै देवा अबिभयुर्यद्वैन इममिह रक्षाꣳसि नाष्ट्रा न हन्युरिति तस्मा एतां पुरं पर्यश्रयꣳस्तथैवास्मा अयमेतां पुरं परिश्रयत्यथो योनिर्वा इयꣳ रेत इदं तिर इवैव विचरिष्यति ॥ ४ ॥

१२. संभरत्यतो

१. स MD
२. इत्येतद्धैतासाꣳ MD, V2

14. He (the Adhvaryu) moves (near the fire) all the time holding it (the lump of clay) over the he-goat, for the he-goat is sacred to Agni, he thus energises him (Agni, the lump) with his own self and with his own presiding deity. And moreover, the he-goat is the Brāhmaṇa (priesthood), with the Brāhmaṇa, he energises him. (Third Brāhmaṇa Ends)

BRAHMAṆA IV

1. He then brings it (the lump of clay) down, "O plants! welcome with joy this auspicious Agni, coming hitherwards"—for, the plants are afraid of him (thinking) 'he may not injure us'. It is to allay that (fear) he says, "You feel joyous because he is coming to you as harbinger of happiness and he will not harm you". "(He is coming) removing all impediments for food (productions) and all diseases and (once) he is seated here, will drive away all evil thoughts (in us). That is, he will be removing all afflictions to food (crops) and all ailments (of creatures) and settling down there, he will destroy all sins.

2. "O plants! receive him, you fully blossomed and having fully ripened fruits"—for this is their perfect form, when they are blossomed and bear fully ripened fruits. So, it means, in your full (well-decked) form, you receive him. "This child of yours who has arrived at the right time and has got settled in his original seat"—that is, this timely (born) child of yours has settled down in his eternal seat.

3. With two (chants) he brings it down, for, the Yajamāna is two footed and Yajamāna is Agni; as great as Agni is and as great as is his size, with so much he thus takes it down.He takes it down from the right (south) to the left (north). The purport of this has been explained. "The place where he is brought down happens to be raised and sprinkled"—for the Agni is laid down on a mound sprinkled (cleaned). Sand is strewn thereon. The significance of this (will be told) later.

4. It is enclosed on all sides—for at that time, the gods were afraid thinking—"Let these terrible Rakṣasas not smite here this (Agni) of ours". They enclosed him with a rampart. In the like manner, this one (Yajamāna) encloses him in this boundary. And again this is a womb and this Agni is the semen and in secret is the semen infused into the womb and that is why, only in privacy, that one would seek intercourse with his own spouse.

अथैनं विष्यति तद्यदेवास्यात्रोपनद्धस्य सꣳशुच्यति तामेवास्मादेतच्छुचं बहिर्द्धा दधात्यथो एतस्या एवैनमेतद्योनेः प्रजनयति विपाजसा पृथुना शोशुचान इति विपाजसा पृथुना दीप्यमान इत्येतद्बाधस्व द्विषो रक्षसो अमीवा इति बाधस्व सर्वान्पाप्मन इत्येतत्सुशर्मणो बृहतः शर्मणि स्यामग्नेरहꣳ सुहवस्य प्रणीतावित्याशिषमाशास्तेऽथाजलोमान्याच्छिद्योदीचः प्राचः पशून्प्रसृजत्येषाहोभयेषां[3] देवमनुष्याणां दिग्यदुदीची प्राच्येतस्यां तद्दिशि पशून्दधाति तस्मादुभये देवमनुष्याः पशूनुपजीवन्ति ॥ ५ ॥ इति चतुर्थं ब्राह्मणम् ॥

॥ इति चतुर्थोऽध्यायः ॥

३. प्रसृंजत्येषा TE

5. He releases it (the lump of clay is untied). Thereby whatever pair he (Agni) was having by being tied, is now expelled from him and him he causes to be born from its own womb. "Shining with firm strength, that is brilliant with great strength. Drive away these hateful Rakṣasas and ailments"—that is (to say) 'drive away all evils'. "May I be under the benign protection of Agni, of auspicious invocation, the great one, the protector of the pious". Thereby he seeks a blessing. He then cuts off some hair of the goat and lets loose the animals towards the north-eastern direction. The north-east is the quarter of both gods and humans. He thus offers the cattle to that region and that is why both gods and men subsist in cattle. (Fourth Brāhmaṇa Ends)

(Chapter Four Ends)

पञ्चमोऽध्यायः

प्रथमं ब्राह्मणम्

पर्णकषायनिष्पक्वा एता आपो भवन्ति स्थेम्ने न्वेव यद्वेव पर्णकषायेण सोमो वै पर्णश्चन्द्रमा उ वै सोम एतदु वा एकमग्निरूपमेतस्यैवाग्निरूपस्योपाप्त्यै ता उपसृजत्यापोहिष्ठा मयोभुव इति यां वै देवतामृगभ्यनूक्तायां यजुः सैव देवता सर्क्सो देवता तद्यजुस्ता हैता आप एवैष त्रिचस्तद्या अमूराप एकः रूपः समदृश्यन्त ता एतास्तदेवैतद्रूपं करोति ॥ १ ॥

अथ फेनं जनयित्वान्ववदधाति यदेव तत्फेनो द्वितीयः रूपमसृज्यत तदेवैतद्रूपं करोत्यथ यामेव तत्र मृदःसंयौति सैव मृद्यत्तृतीयः रूपमसृज्यतैतेभ्यो वा एष रूपेभ्योऽग्रेऽसृज्यत तेभ्य एवैनमेतज्जनयति ॥ २ ॥

अथाजलोमैः सःसृजति स्थेम्ने न्वेव यद्वेवाजलोमैरेतद्वा एनं देवाः पशुभ्योऽधिसमभरःस्तथैवैनमयमेतत्पशुभ्योऽधिसंभरति तद्यदजलोमैरेवाजे हि सर्वेषां पशूनाः रूपमथ यल्लोम लोम हि रूपम् ॥ ३ ॥

मित्रः सःसृज्य पृथिवीं भूमिं च ज्योतिषा सहेति प्राणो वै मित्रः प्राणो वा एतदग्रे कर्माकरोत्सुजातं जातवेदसमयक्ष्माय त्वा सःसृजामि प्रजाभ्य इति यथैव यजुस्तथा बन्धुः ॥ ४ ॥

अथैतत्त्रयं पिष्टं भवति शर्कराश्मायोरसस्तेन सःसृजति स्थेम्ने न्वेव यद्वेव तेनैतावती वा इयमग्रेऽसृज्यत तद्यावतीयमग्रेऽसृज्यत तावतीमेवैनामेतत्करोति ॥ ५ ॥

रुद्राः सःसृज्य पृथिवीं बृहज्ज्योतिः समीधिर इत्यसौ वा आदित्य एषोऽग्निरेतद्वै तद्रुद्राः सःसृज्य पृथिवीं बृहज्ज्योतिः समीधिरे तेषां भानुरजस्र इच्छुक्रो देवेषु रोचत इत्येष वा एषां भानुरजस्रः शुक्रो देवेषु रोचते ॥ ६ ॥

Chapter Five

BRĀHMAṆA I

1. The waters (used for working the clay) have been boiled with the resin of the *Palāśa* tree. This is for providing firmness. And as to why with *Palāśa* resin—because, *Palāśa*, is doubtless, the Soma and Soma is the moon. And that moon indeed, is one of Agni's manifestations. He pours this water (on the clay)—saying "O waters! you are refreshing". To whichever deity a *Ṛk mantra* belongs or a *Yajus* chant (is addressed), that *Ṛk mantra* itself is that deity and that *Yajus* chant itself is that deity. Hence (in the present context) the triplet (starting with *Āpohiṣṭhāmayobhuvaḥ*) is itself these waters and they manifest in one single form. He now makes them into that one form (by using the three *mantras*).

2. He then produces foam and pours it on it (the lump of clay). That which is the foam is its (water's) second manifestation. Into that form, he makes it and mixes it with that clay. That clay (thus mixed with water and foam) is itself the third manifestation he has created. It was out of these (three) forms that he (Agni, the lump) was created (even) at the beginning and from those (same three) he produces him now.

3. He then mixes it with the goats' hair. It is for the sake of firmness. Why with goats' hairs—because gods then collected him from among the cattle. In like manner (Yajamāna) collects him from the cattle. Then why only with goats' hair—because the he-goat includes (contains) all cattle. Then why the hair—because the hair is the form.

4. "Mitra having mixed the earth and the ground with light (here it means goats' hair)"—Mitra is indeed the vital air. It is the vital air that did this noble act at the beginning. "I mix thee, O well-born Jātavedas! (one who knows everything born) for freeing from ailment, the living beings". As the text, so its meaning.

5. Then these three are in powdered form—sand, stone and iron-rust. With them, he mixes the clay. That is for firmness. Why with these (powders) because at the beginning, the earth was created with these and therefore he makes it (the earthen fire-pans) with these same.

6. "The Rudras having mixed the earth (with the dust of sand and gravel), kindled, the great light (in the fire-pan)"—for, this Agni is yonder Sun and this is that great luminary which the Rudras kindled by mixing the earth. "That never-failing effulgence of those Rudras shines forth brilliantly among the gods"—for that non-failing brilliant, effulgence of theirs (the Sun) indeed shines among gods.

द्वाभ्याꣳ सꣳसृजति द्विपाद्यजमानो यजमानोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवेन-मेतत्सꣳसृजति । ७ ॥

अथ प्रयौति सꣳसृष्टां वसुभी रुद्रैरिति सꣳसृष्टा ह्येषा वसुभिश्च रुद्रैश्च भवति यन्मित्रेण तद्वसुभिर्यद्रुद्रैस्तद्रुद्रैर्धीरैः कर्मण्यां मृदमिति धीरा हि ते कर्मण्यो इयं मृद्धस्ताभ्यां मृद्वीं कृत्वा सिनीवाली कृणोतु तामिति वाग्वै सिनीवाली सैनाꣳ हस्ताभ्यां मृद्वीं कृत्वा करोत्वित्येतत्सिनीवाली सुकपर्द्दा सुकुरीरा स्वौपशेति योषा वै सिनीवाल्येतदु[1] वै योषायै समृद्धꣳ रूपं यत्सुकपर्द्दा सुकुरीरा स्वौपशा[2] समर्द्धयत्येवैनामेतत्सा तुभ्यमदिते मह्योखां दधातु हस्तयोरितीयं वा अदितिर्मह्यस्यै तदा होखां कृणोतु शक्त्या बाहुभ्यामदितिर्धियेति शक्त्या च हि करोति बाहुभ्यां च धिया च माता पुत्रं यथोपस्थे साग्निं बिभर्तु गर्भ एति यथा माता पुत्रमुपस्थे बिभृयादेवमग्निं[3] बिभर्त्वित्येतत् ॥ ८ ॥

त्रिभिः प्रयौति त्रिवृदग्निर्यावानाग्निर्यावत्यस्य मात्रा तावतैवैनमेतत्प्रयौति द्वाभ्याꣳ सꣳसृजति तत्पञ्च पञ्चचितिकोऽग्निः पञ्चर्तवः संवत्सरः संवत्सरोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावत्तद्भवति त्रिभिरप उपसृजति तदष्टावष्टाक्षरा गायत्री गायत्रोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावत्तद्भवत्यथोऽष्टाक्षरा वा इयमग्रेऽसृज्यत तद्यावतीयमग्रेऽसृज्यत तावतीमेवैना-मेतत्करोति ॥ ९ ॥

अथ मृत्पिण्डमपादत्ते यावन्तं निधयेऽलं मन्यते मखस्य शिरोऽसीति यज्ञो वै मखस्तस्यैतच्छिर आहवनीयो वै यज्ञस्य शिर आहवनीयमु वा एतं[4] चेष्यन्भवति तस्मादाह मखस्य शिरोऽसीति ॥ १० ॥

यद्वेवाह मखस्य शिरोऽसीति जायत एष एतद्यच्चीयते शीर्षतो वै मुखतो जायमानो जायते शीर्षतो मुखतो जायमानो जायाता इति ॥ ११ ॥

१. तद्वै योषायै TE
२. See notes
३. अग्निंग र्भे बिभर्तु MD, V1, V2
४. एतच्चेष्यन्

7. He mixes (the clay) with two chants for the Yajamāna is biped. And Yajamāna is Agni; as great as Agni is; as great as is his size, so great he shapes him (by mixing).

8. He then kneads it (makes a paste of it) saying, "Mixed by the Vasus and the Rudras"—for this (clay) has indeed been mixed both by Vasus and the Rudras. In as much as it was mixed by Mitra (in the form of the chant *Mitrah saṁsṛjya*). It is mixed by Vasus (devas); In as much as it was mixed by Rudras (in the form of the chant *Rudrah saṁsṛjya*) it is mixed by Rudras. "The clay fit for this work (of making the *ukhā*) is mixed by the wise"—for they (the Vasus and Rudras) are indeed wise and this clay is fit for the job. "May Sinīvālī fashion it by making it soft with her hands"—Sinīvālī, doubtless, is speech. May she make this clay soft by her hands and render it for the purpose. "Sinīvālī of beautiful hair-lock, beautiful head-dress and charming hips"—for, Sinīvālī is a woman and that is the perfect form for a lady to have beautiful lock of hair, beautiful head-dress and charming hips. These indeed, enrich her. "O Aditi! in the form of earth, may she (Sinīvālī) deposit the fire-pan into thy hands". This Aditi indeed, is earth, and it is addressed to her. "Let Aditi fashion the *ukhā* (fire-pan) by her skill, by the deftness of hands and by her wisdom"—for by her skill, by the deftness of hands and by wisdom, she does, indeed, fashion it. "May she bear Agni in her womb even as a mother (bears) her son in her bosom"—that is, just as a mother would bear her son in her lap, so may she (Aditi) bear Agni in her womb.

9. He kneads it (makes a paste of it) with three chants—for Agni is threefold, and as great as Agni is, and as great as is his size, so much he then kneads him. With two chants he mixes it—thus it totals to five. For the Agni-altar is five-layered and five seasons (constitute) a year. The year is Agni; as great as Agni is, as great as is his size, so much it becomes. With three chants, water is poured and that makes it eight and Gāyatrī has eight syllables. Gāyatrī is Agni; as great as Agni is, as great as is his size, so much it becomes. Moreover, in the beginning among the eight created, this earth was one (after withering away, Prajāpati decided to produce and brought out eight, viz., water, foam, earth, sand, pebbles, granite, iron and gold). As great as this (earth) was created, so great he makes this *ukhā* (fire-pan) (representing earth).

10. He then takes a lump of clay, as much as he thinks would be enough for the bottom part (of the *ukhā*) saying "Thou art the *makhā's* head"—*makhā*—doubtless, is sacrifice and this is its head. *Āhavanīya* is the head of the sacrifice and that *Āhavanīya* altar, he is now going to build. (This lump of clay to be made into a seat of Agni in that *Āhavanīya* is as much the head of the sacrifice as the *Āhavanīya* altar itself). So he says "Thou art the head of the sacrifice".

11. And again as to why he says "Thou art the head of the sacrifice"— because when he (the Agni-altar) is built up, then he is born and whatever is born comes out with its head in front. So thinking, Let him be born by the head first appearing while being born, he says, "Thou art the head of the sacrifice".

तं प्रथयति वसवस्त्वा कृण्वन्तु गायत्रेण छन्दसाङ्गिरस्वदित्ययꣳ हैष लोको निधिस्तमेतद्वसवो गायत्रेण छन्दसाकुर्वꣳस्तथैवैनमयमेतद्गायत्रेण छन्दसा करोत्यङ्गिरस्वदिति प्राणो वा अङ्गिरा ध्रुवासीति स्थिरासीत्येतदथो प्रतिष्ठितासीति पृथिव्यसीति पृथिवी ह्येष निधिर्धारया मयि प्रजाꣳ रायस्पोषं गौपत्यꣳ सुवीर्यꣳ सजातान्यजमानायेत्येतद्वै वसव इमं लोकं कृत्वा तस्मिन्नेतामाशिषमाशासत तथैवैतद्यजमान इमं लोकं कृत्वा तस्मिन्नेतामाशिषमाशास्ते तां प्रादेशमात्रीं कृत्वाथास्यै सर्वतस्तीरमुन्नयति ॥ १२ ॥

अथ पूर्वमुद्धिमादधाति रुद्रास्त्वा कृण्वन्तु त्रैष्टुभेन छन्दसाङ्गिरस्वदित्यन्तरिक्षꣳ हैष उद्धिस्तमेतद्रुद्रास्त्रैष्टुभेन छन्दसा कुर्वꣳस्तथैवैनमयमेतत्त्रैष्टुभेन छन्दसा करोत्यङ्गिरस्वदिति प्राणो वा अङ्गिरा ध्रुवासीति स्थिरासीत्येतदथो प्रतिष्ठितासीत्यन्तरिक्षमसीत्यन्तरिक्षꣳ ह्येष उद्धिर्धारया मयि प्रजाꣳ रायस्पोषं गौपत्यꣳ सुवीर्यꣳ सजातान्यजमानायेत्येतद्वै रुद्रा अन्तरिक्षं कृत्वा तस्मिन्नेतामाशिषमाशासत तथैवैतद्यजमानोऽन्तरिक्षं कृत्वा तस्मिन्नेतामाशिषमाशास्ते स ताꣳसंलिप्य सꣳश्लक्ष्ण्य ॥ १३ ॥

अथोत्तरमुद्धिमादधात्यादित्यास्त्वा कृण्वन्तु जागतेन छन्दसाङ्गिरस्वदिति द्यौर्हैष उद्धिस्तमेतदादित्या जागतेन छन्दसा कुर्वꣳस्तथैवैनमयमेतज्जागतेन छन्दसा करोत्यङ्गिरस्वदिति प्राणो वा अङ्गिरा ध्रुवासीति स्थिरासीत्येतदथो प्रतिष्ठितासीति द्यौरसीति द्यौर्ह्येष उद्धिर्धारया मयि प्रजाꣳ रायस्पोषं गौपत्यꣳ सुवीर्यꣳ सजातान्यजमानायेत्येतद्वा आदित्या दिवं कृत्वा तस्यामेतामाशिषमाशासत तथैवैतद्यजमानो दिवं कृत्वा तस्यामेतामाशिषमाशास्ते ॥ १४ ॥

अथैतेन चतुर्थेन यजुषा करोति विश्वे त्वा देवा वैश्वानराः कृण्वन्त्वानुष्टुभेन छन्दसाङ्गिरस्वदिति दिशो हैतद्यजुरेतद्वै विश्वेदेवा वैश्वानरा एषु लोकेषूखायामेतेन चतुर्थेन यजुषा दिशोऽद[५]धुस्तथैवैतद्यजमान एषु लोकेषूखायामेतेन चतुर्थेन यजुषा दिशो

५. दिशो दधुः TE

12. He spreads him (the clay) saying "May the Vasus make you by the Gāyatrī metre, just as Aṅgiras (did)". This bottom part is this (terrestrial) world and this, the Vasus made by means of the Gāyatrī metre and in the like manner, this one, (Yajamāna) now makes it (the bottom of the *ukhā*) by means of the Gāyatrī Metre. "Thou art *Dhruva*"—that is thou art firm or thou art fixed. Therefore 'thou art *Prithivī* (the earth)'. For, this bottom part of *ukhā* is indeed the earth. "Confer on me offspring, increase in wealth; ownership of cattle and true valour and brothers for the Yajamāna"—Vasus, after producing the (terrestrial) world, prayed for these blessings from it. In the like manner does the sacrificer, having fashioned this world (of *ukhā's* bottom) seek the blessing from it. Having spread it (the clay) to the size of a span (in each direction) he turns up the edges on each side.

13. He then lays thereon the first side-part (of the spread clay) saying, "May the Rudras shape you with the Triṣṭubh metre, just as Aṅgiras (did)". This part of the lump is the air. This air region, the gods fashioned with Triṣṭubh metre. In like manner, this one (Yajamāna) shapes this with Triṣṭubh metre. "Just as Aṅgiras (did)"—Aṅgiras is vital air. "Thou art steady" that is 'You are firm; You are fixed'. "Thou art air" for this part of the lump is air region. "Confer on me offspring, increase in wealth, ownership of cattle and true valour and brothers for the sacrificer". For, the Rudras, having fashioned the world of air, prayed for these blessings from it. In the like manner, does this sacrificer having shaped this side of the lump, seeks these blessings from it. Having stroked and smoothened it all over.

14. He then lays thereon the upper side-part (of the spread clay) saying "May the Ādityās shape you with the Jagatī metre just as Aṅgiras (did)". In the like manner, this one (Yajamāna) shapes this with the Jagatī metre. Just as Aṅgiras (did); Aṅgiras is vital air. "Thou art sky"—for this part of the lump is the sky; region. "Confer on me offsprings, increase in wealth, ownership of cattle and true valour and brothers for the sacrificer"—for, the Ādityās, having fashioned the world of sky, prayed for these blessings from it. In the like manner does this sacrificer, having shaped this side of the lump, seek these blessings from it.

15. He then gives finish to it with this fourth *Yajus* chant—"May the *Viśvedevas*, friends of all humans, shape you with Anuṣṭubh metre, just as Aṅgiras (did)"—This

दधात्यङ्गिरस्वदिति प्राणो वा अङ्गिरा ध्रुवासीति स्थिरासीत्येतदथो प्रतिष्ठितासीति दिशोऽसीति दिशो ह्येतद्यजुर्धारया मयि प्रजाः रायस्पोषं गौपत्यः सुवीर्यः सजातान्यजमानायेत्येतद्वै विश्वेदेवा वैश्वानरा दिशः कृत्वा तास्वेतामाशिषमाशासत तथैवैतद्यजमानो दिशः कृत्वा तास्वेतामाशिषमाशास्ते ॥ १५ ॥

तेनैतेनान्तरतश्च बाह्यतश्च करोति तस्मादेषां लोकानामन्तरतश्च बाह्यतश्च दिशोऽपरिमितमेतेन करोत्यपरिमिता हि दिशस्ता[६] प्रादेशमात्रीमेवोर्ध्वां करोति प्रादेशमात्रीं तिरश्चीं प्रादेशमात्रो वै गर्भो विष्णुर्योनिरेषा गर्भसंमितां तद्योनिं करोति सा यदि वर्षीयसी प्रादेशात्स्यादेतेन यजुषा ह्रसीयसीं कुर्याद्यदि ह्रसीयस्येतेन वर्षीयसीःस यद्येकः पशुः स्यादेकप्रादेशां कुर्यादथ यदि पञ्च पशवः स्युः पञ्चप्रादेशां कुर्यादिषुमात्रीं वा वीर्यं वा इषु[७] वीर्यसंमितैव तद्भवति पञ्चप्रादेशा ह स्म त्वेव पुरेषुर्भवति ॥ १६ ॥ इति प्रथमं ब्राह्मणम् ॥

द्वितीयं ब्राह्मणम्

अथ तिरश्चीः रास्नां पर्यस्यति दिशो हैव सैतद्वै देवा इमाँल्लोकानुखां कृत्वा दिग्भिरदृःहन्दिग्भिः पर्यतन्वःस्तथैवैतद्यजमान इमाँल्लोकानुखां कृत्वा दिग्भिर्दृःहति दिग्भिः परितनोति तामुत्तरे वितृतीये पर्यस्यत्यत्र हैषां लोकानामन्ताः समायन्ति तदेवैनाः स्तद्दृःहति ॥ १ ॥

अदित्यै रास्नासीति वरुण्या वै यज्ञे रज्जुरवरुण्यामेवैनामेतद्रास्नां कृ त्वा पर्यस्यति ॥ २ ॥

अथ चतस्र ऊर्ध्वाः करोति तूष्णीमेव दिशो हैव ता एतद्वै देवा इमाँल्लोकानुखां कृत्वा दिग्भिः सर्वतोऽदृःहःस्तथैवैतद्यजमान इमाँल्लोकानुखां कृत्वा दिग्भिः सर्वतो दृःहति ॥ ३ ॥

६. दिशः । तां प्रादेश MD
७. इषुर्वीर्य MD

chant is, no doubt, (meant) for the quarters. Because this the *Viśvedevas*, the friends of all humans, then with fourth *Yajus* chant, invoked blessings of all quarters into these worlds (namely) into this fire-pan. Just as *Aṅgiras* (did); *Aṅgiras* is vital air.

16. With that same chant, he shapes it both inside and outside. Thereby he creates unlimited quarters both inside and outside, these worlds (parts of the *ukhā*) for, unrestricted are the quarters. He makes it raised to the measure of a span and extended side-ways to the measure of a span. Because Viṣṇu in the foetus stage, was of the size of a span and this (*ukhā*) is the womb. He thus makes the womb equal in size with the foetus. If it is larger than a span, with this *Yajus* chant, he would make it smaller; and if it is smaller, he would make it larger with this *Yajus* chant. If it is only one *paśu* (sacrificial animal), he will make it one span size and if there are five *paśus*, he will make it five spans size. Or he will make it (as wide as) an arrow's width. Because the arrow means strength he thus makes it possessed of strength. But once the arrow, indeed used to measure five spans. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. Then he winds round the horizontal girdle. The girdle is, of course, the quarters. For, the Gods having made these worlds (parts) of the *ukhā*, tied it with the quarters or strengthened it by the quarters. In the like manner, this Yajamāna, having made these worlds of *ukhā*, strengthens it and encircles it with the quarters. He lays this girdle at the upper part of the mid-portion, not far from the mouth part. Here are the ends of the worlds (parts of *ukhā*) meeting. He thus makes them firm (dividing the *ukhā* into three parts, the horizontal belt, the uppermost part where the ends of the different clay plates meet).

2. (He does so saying) "Thou art the girdle for Aditi"—in the sacrifice (usually) a string (belt) refers to Varuṇa's (noose). Here he thus winds this belt of a string after making it non-Vāruṇic (i.e. not as a noose).

3. He then makes four upward (bands) silently. They are the (four) quarters. For, gods having made these worlds, the *ukhā*, made them firm by means of the quarters. In the like manner the sacrificer, having made these worlds, the *ukhā*, now makes these firm by means of the quarters.

ता एता ऐतस्यै भवन्त्येतद्वा एता एतामस्तभ्नुवꣳस्तथैवैनामेतत्स्तभ्नुवन्ति तद्यदत ऊर्ध्वं तदेतया तिरश्चाद्दृल्हमथ[1] यदतोर्वाक्तदेताभिः ॥ ४ ॥

तासामग्रेषु स्तनानुन्नयत्येतद्वै देवा इमाँल्लोकानुखां कृत्वैतैः स्तनैः सर्वान्कामानदुहत तथैवैतद्यजमान इमाँल्लोकानुखां कृत्वैतैः स्तनैः सर्वान्कामान्दुहे सैषा गौरेवेमे वै लोका उखेमे वै[2] लोका गौस्तस्यास्या[3] एतदूधो यैषा तिरश्ची रास्ना सा वितृतीये भवति वितृतीये हि गोरूधः ॥ ५ ॥

तस्यै स्तनानुन्नयन्नूधसस्तत्स्तनानुन्नयति सा[4] चतुस्तना भवति चतुस्तना हि गौस्ताꣳ हैके द्विस्तनां कुर्वन्त्यथोऽष्टस्तनां न तथा कुर्याद्येवै गोः कनीयस्तनाः पशवो ये भूयस्तना अनुपजीवनीयतरा वा अस्यैतेऽनुपजीवनीयतराꣳ हैनां ते कुर्वतेऽथो ह तेन गां कुर्वते शुनीं वाविं वा वडवां वा तस्मात्तथा न कुर्यात् ॥ ६ ॥

अथास्यै बिलमभिपद्यतेऽदितिष्टे बिलं गृभ्णात्विति वाग्वा अदितिरेतद्वा एनां देवाः कृत्वा वाचादित्या निरष्ठापयꣳस्तथैवैनामयमेतत्कृत्वा वाचादित्या निष्ठापयति ॥ ७ ॥

तां परिगृह्य निदधाति कृत्वायसा महीमुखामिति कृत्वायसा महतीमुखामित्येतन्मृन्मयीं योनिमग्नय इति मृन्मयी ह्येषा योनिरग्नेः पुत्रेभ्यः प्रायच्छददितिः श्रपयानित्येतद्वा एनामदितिः कृत्वा देवेभ्यः पुत्रेभ्यः श्रपणाय प्रायच्छत्तथैवैनामयमेतत्कृत्वा देवेभ्यः श्रपणाय प्रयच्छति ॥ ८ ॥

ता हैके तिस्रः कुर्वन्ति त्रयो वा इमे लोका इमे लोका उखा इति वदन्तोऽथो ऽन्योन्यस्यै प्रायश्चित्यै यदीतरा भेत्स्यतेऽथेतरस्यां भरिष्यामो यदीतराथेतरस्यामिति न तथा कुर्याद्यो वा एष निधिः प्रथमोऽयꣳ स लोको यः पूर्व उद्धिरन्तरिक्षं तद्य उत्तरो द्यौः साऽथ यदेतच्चतुर्थं यजुर्दिशो हैव तदेतावद्वा इदꣳ सर्वं यावदिमे च लोका दिशश्च स यदत्रो-पाहरेदति तद्रेचयेद्यदु वै यज्ञेऽतिरिक्तं क्रियते यजमानस्य तद्द्विषन्तं भ्रातृव्यमभ्यतिरिच्यते यदु भिन्नायै प्रायश्चित्तिरुत्तरस्मिꣳस्तदन्वाख्याने ॥ ९ ॥ इति द्वितीयं ब्राह्मणम् ॥

१. तिरश्चया दृढमथ
२. वै missing in MD
३. तस्या एतद् MD
४. सा missing in V2

4. Those (vertical bands) run up to her (the horizontal girdle). (Thus) they (the quarters) rendered it firm (when wound by the Gods). Likewise, these (vertical bands) keep it firm. Thus the upper part (of the *ukhā*) becomes firm by the horizontal string and the lowerpart becomes firm by means of these vertical ones.

5. At the tips (of the bands), they form breasts (breast-like projections), for, the gods having made these worlds of *ukhā* (in the shape of a cow), by these breasts they milked all their desires. In the like manner, this Yajamāna, having made these worlds of *ukhā*, milks from these breasts all that he desires for. This *ukhā* is indeed a cow, for the *ukhā* is these worlds and these worlds are a cow. That horizontal band is its udder and she (udder) is in the one-third part of its body and a cow's udder is in the one-third part (of its body).

6. He makes nipples on it, whereby he provides the udder with nipples. It has four nipples because the cow has four of them. Some make it to have two nipples or eight nipples. But it should not be done that way. Those animals which have less or more than the cow are less useful for the livelihood (of its dependents) and so by that they make this (*ukhā*) less useful for livelihood; and indeed, (by making it to have two or eight nipples) they do not make a cow of it but a bitch, or an ewe or a mare. So let him not do so.

7. He then holds its neck saying "May Aditi hold thy neck"—Aditi doubtless, is speech. The gods having then made it, perfected it by means of speech i.e. Aditi. In the like manner, this one (Yajamāna) having shaped it, perfects it by means of speech i.e. Aditi.

8. He then grapping it, places it down saying, "She having made this *mahīm-ukhā*" i.e. Aditi having fashioned the great *ukhā*. "The earthen womb for Agni"—For this is indeed Agni's earthen womb. "(She), gave it to her sons to bake"—after making the *ukhā* (she, Aditi) gave it to the gods, her sons for baking. In the like manner, this one (Yajamāna) having made it, gives to the Gods for baking.

9. Some make three (*ukhās*) saying that there are three worlds and these worlds are *ukhās* and also (they argue that would help) for mutual substitutions i.e. 'if one breaks, we can collect Agni in another and if that too (breaks), we can collect Agni in the third'. Let him not do so. For, that first bottom part (of *ukhā*) is this world and that first lower part is the air and the upper portion is the sky. This fourth, namely the *Yajus* chant is the quarters and this much is all this (encompassing) all these worlds and quarters. But were he to add anything to it, he would make it spill out (superfluous). Whatever is over-done in a sacrifice, it would be an advantage to his (Yajamāna's) spiteful enemy. The expiation, in case of breakage (apprehended), that is in the next chapter. (Second Brāhmaṇa Ends)

तृतीयं ब्राह्मणम्

तस्या एतस्या अषाळ्हां पूर्वां करोतीयं वा अषाळ्हेयमु वा एषां लोकानां प्रथमासृज्यत तामेतस्या एव मृदः करोत्येषाꣳ ह्येव लोकानामियं महिषी करोति महिषी हीयं तद्यैव प्रथमा वित्ता सा महिषी पादमात्री भवति प्रतिष्ठा वै पाद इयमु वै प्रतिष्ठा त्र्यालिखिता भवति त्रिवृद्धीयम् ॥ १ ॥

अथोखां करोतीमाꣳस्तल्लोकान्करोत्यथ विश्वज्योतिषः करोत्येता देवता अग्निं वायुमादित्यमेता ह्येव देवता विश्वं[१] ज्योतिस्ता एतस्या एव मृदः करोत्येभ्यस्तल्लोकेभ्य एतान्देवान्निर्मिमीते यजमानः करोति त्र्यालिखिता भवन्ति त्रिवृतो ह्येते देवा इत्यधिदेवतम् ॥ २ ॥

अथाध्यात्ममात्मैवोखा वागषाळ्हा तां पूर्वां करोति पुरस्ताद्धीयमान्मनो वाक्तामेतस्या एव मृदः करोत्यात्मनो ह्येवेयं वाङ्महिषी करोति महिषी हि वाक्त्र्यालिखिता भवति त्रेधा विहिता हि वागृचो यजूꣳषि सामान्यथो यदिदं त्रयं वाचो रूपमुपाꣳशु व्यन्तरामुच्चैः ॥ ३ ॥

अथोखां करोत्यात्मानं तत्करोत्यथ विश्वज्योतिषः करोति प्रजा वै विश्वज्योतिः प्रजा ह्येव विश्वं ज्योतिः प्रजननमेवैतत्करोति ता एतस्या एव मृदः करोत्यात्मनस्तत्प्रजां निर्मिमीते यजमानः करोति यजमानस्तदात्मनः प्रजां करोत्यनन्तर्हिताः करोत्यनन्तर्हितां तदात्मनः प्रजां करोत्युत्तराः करोत्युत्तरां तदात्मनः प्रजां करोति त्र्यालिखिता भवन्ति त्रिवृद्धि प्रजापतिः पिता माता पुत्रोऽथो गर्भ उल्बं जरायु ॥ ४ ॥

ता एता यजुष्कृतायै करोत्ययजुष्कृताया इतरा निरुक्ता एता भवन्त्यनिरुक्ता इतराः परिमिता एता भवन्त्यपरिमिता इतराः ॥ ५ ॥

१. विश्वज्योति V2

BRĀHMAṆA III

1. Out of that same clay, the *Aṣāḍha* brick (the brick to be consecrated with a chant having the word *Aṣāḍha*) is first made. For the *Aṣāḍha* (the invincible) is this earth and this earth was the first to be created of these worlds (*ukhā*). That (*Aṣāḍha*) is made of this same clay (as the *ukhā*) for, this earth is (one) of these worlds. She (the *Aṣāḍha* brick) is made the consecrated queen (of the Yajamāna) because she is indeed, the queen. Who (among the wives) is the first-wedded, she is the queen. She (the *Aṣāḍha*) measures one foot (in length); for, the foot is the base. She being the foundation is marked with three lines, because this earth is threefold.

2. Then he makes the *ukhā*. Thereby he makes these worlds. He then makes the (three) *Viśvajyoti* (bricks consecrated with the chants containing the word *Viśvajyoti*). These are the deities—Agni, Vāyu and Āditya, which are, of course the universal lights (*Viśvaṁ jyoti*). They are (also) made of the same clay (by which *ukhā* is made). That means, he produces these deities from these worlds (because *ukhā* is in the form of the three worlds). The Yajamāna makes them. Three lines are drawn on them, for the deities are threefold; so much with regard to gods.

3. Now as regards the *ātman* (self, body). The *ukhā*, indeed, is the self (of Agni). The *Aṣāḍha* brick is the speech (*vāk*). She is made first; for, this speech is indeed the first in this self. She is made of this same clay (as the *ukhā*) for, this speech (*vāk*) is the self. The Yajamāna's queen makes it, for this *vāk* is the queen. Three lines are drawn on it, because the speech is of three kinds (namely) the *Ṛks*, the *Yajus* and the *Sāmans*. Because of these three kinds of speech, we have it in three forms i.e. muffled, half-loud and loud.

4. Then he makes the *ukhā* (fire-pan). He is making the self (body of Agni). Then he makes the *Viśvajyoti* bricks. The *Viśvajyoti* bricks are the offspring, for offspring indeed is the universal light. He then causes procreation to take place. He makes them from the same clay (as *ukhā*). He produces these *Prajā* bricks (offsprings) from the self (*ukhā*). He thus produces offspring from the body. The Yajamāna makes them. That is, the sacrificer thus produces offsprings from his own self. He makes them without any interruption. Thereby he produces uninterrupted progeny from his self. He makes them afterwards (subsequent to making the *ukhā*). That means, he produces the offsprings after the self is made. He draws three lines on them, because threefold is the generation viz., father, mother and the son. Hence (there are) the foetus, the membrane covering inner and the outer placenta.

5. He makes these from (clay) prepared with prayer; the others from (clay) prepared without prayer; for these are defined, the others undefined; these are limited (in number), the others unlimited.

प्रजापतिरेषोऽग्निरुभयम्वेतत्प्रजापतिर्निरुक्तश्चानिरुक्तश्च परिमितश्चापरिमितश्च तद्या यजुष्कृतायै करोति यदेवास्य निरुक्तं परिमितꣳ रूपं तदस्य तेन सꣳस्करोत्यथ यायजुष्कृतायै यदेवास्यानिरुक्तमपरिमितꣳ रूपं तदस्य तेन सꣳस्करोति स ह वा एतꣳ सर्वं कृत्स्नं प्रजापतिꣳ सꣳस्करोति य एवं विद्वानेतदेवं करोत्यथोपशयायै पिण्डं परिशिनष्टि प्रायश्चित्तिभ्यः ॥ ६ ॥

अथैनां धूपयति स्थेम्ने न्वेवाथो कर्मणः प्रकृततायै यद्वेव धूपयति शिर एतद्यज्ञस्य यदुखा प्राणो धूमः शीर्षꣳस्तत्प्राणं दधाति ॥ ७ ॥

अश्वशकैर्धूपयति प्राजापत्यो वा अश्वः प्रजापतिरग्निर्नो वा आत्मात्मानꣳ हिनस्त्यहिꣳसायै तद्वै शकैव[२] तद्धि जग्धं यातयाम तथो ह नैवाश्वꣳ हिनस्ति नेतरान्पशून् ॥ ८ ॥

वसवस्त्वा धूपयन्तु गायत्रेण छन्दसाङ्गिरस्वद्रुद्रास्त्वा धूपयन्तु त्रैष्टुभेन छन्दसाङ्गिरस्वदादित्यास्त्वा धूपयन्तु जागतेन छन्दसाङ्गिरस्वद्विश्वे त्वा देवा वैश्वानरा धूपयन्त्वानुष्टुभेन छन्दसाङ्गिरस्वदिन्द्रस्त्वा धूपयतु वरुणस्त्वा धूपयतु विष्णुस्त्वा धूपयत्वित्येताभिरेवैनामेतद्देवताभिर्धूपयति ॥ ९ ॥

सप्ताश्वशकानि भवन्ति सप्त यजूꣳषि सप्ततय्य एता देवताः सप्तशीर्षन्प्राणा यदु वापि बहुकृत्वः सप्त सप्त सप्तैव तच्छीर्षण्येव तत्सप्त प्राणान्दधाति ॥ १० ॥ इति तृतीयं ब्राह्मणम् ॥

२. See notes

6. That Agni is Prajāpati; but Prajāpati is both of this, defined and undefined, limited and unlimited: thus when he makes (bricks) from (clay) prepared with prayer, he thereby makes up that from of his (prajapati's) which is defined and limited; and when he makes them from (clay) prepared without prayer, he thereby makes up that form of his which is undefined and unlimited. Verily then whosoever knowing this does it on this wise, makes up the whole and complete Agni. From the (clay) lying ready prepared, he leaves over a lump for expiations.

7. He (the *Adhvaryu*) now fumigates it (the fire-pan)—just for the sake of strength, or to (mark) the progress of the work. And again, as to why he fumigates, that fire-pan is the head of the sacrifice and the smoke its breath: he thus puts breath into the head.

8. He fumigates it with horse-dung, to insure it against injury; for the horse is sacred to Prajāpati, and Prajāpati is Agni, and one does not injure one's own self. And with dung (he does it) because that is what was eaten (by the horse) and is useless; and thus he does not injure the horse itself, nor the other cattle.

9. "May the Vasus make thee fragrant by the Gāyatri measure, Aṅgiras - like! May the Rudras make thee fragrant by the Triṣṭubh metre, Aṅgiras - like! May the Ādityas make thee fragrant by Jagati metre, Aṅgiras - like! May the all- Gods, the friends of all men, make thee fragrant by the Anuṣṭubh metre, Aṅgiras-like! May Indra make thee fragrant! May Varuṇa make thee fragrant!" he thus fumigates it by means of the deities.

10. Seven cakes of horse-dung are then (used) and there are seven *Yajus* chants. Then there are these seven deities and there are seven vital airs in the head. Though there are thus several sevens (many sevenfold objects), each of them is only seven. Therefore those seven vital airs are put only into the head (of the sacrifice, namely the *ukhā*). (Third Brāhmaṇa Ends)

चतुर्थं ब्राह्मणम्

अथैनमस्यां खनत्येतद्वै देवा अबिभयुर्यद्वै न इममिह रक्षाꣳसि नाष्ट्रा न हन्युरिति तस्मा इमामेवात्मानमकुर्वन्गुप्त्या आत्मात्मानं गोप्स्यतीति ॥ १ ॥

तं वा अदित्या खनतीयं वा अदितिर्न्नो वा आत्मात्मानꣳ हिनस्त्यहिꣳसायै यदन्यया देवतया खनेद्धिꣳस्याद्धैनम् ॥ २ ॥

अदितिष्ट्वा देवी विश्वदेव्यावती पृथिव्याः सधस्थे अङ्गिरस्वत्खनत्ववटेत्यवटो हैष देवत्रात्र सा वैणव्यभ्रिरुत्सीदति चतुःस्रक्तिरेष कूपो भवति चतस्रो वै दिशः सर्वाभ्य एवैनमेतद्दिग्भ्यः खनत्यथ पचनमवधायाषाळ्हामवदधाति तूष्णीमेव ताꣳहि पूर्वां करोति ॥ ३ ॥

[1]अथोखामवदति देवानां त्वा पत्नीर्देवीर्विश्वदेव्यावतीः पृथिव्याः सधस्थेऽङ्गिरस्वद्दधतूख इति देवानाꣳ हैतामग्रे पत्नीर्देवीर्विश्वदेव्यावतीः पृथिव्याः सधस्थेऽङ्गिरस्वद्दधुस्ताभिरेवैनामेतद्दधाति ता ह ता ओषधय[2] एवौषधयो वै देवानां पत्न्य ओषधिभिर्हीदꣳ सर्वꣳ हितमोषधिभिरेवैनामेतद्दधात्यथ विश्वज्योतिषोऽवदधाति तूष्णीमेवाथ पचनमवधायामीन्धे ॥ ४ ॥

धिषणास्त्वा देवीर्विश्वदेव्यावतीः पृथिव्याः सधस्थेऽङ्गिरस्वदभीन्धतामुख इति धिषणा हैतामग्रे देवीर्विश्वदेव्यावतीः पृथिव्याः सधस्थेऽङ्गिरस्वदभीन्धिरे[3] ताभिरेवैनामेतदभीन्धे सा ह सा वागेव वाग्वै धिषणा वाचा हीदꣳ सर्वमिद्धं वाचैवैनमेतदभीन्धेऽथैतानि त्रीणि यजूꣳषीक्षमाण एव जपति ॥ ५ ॥

वरूत्रीष्ट्वा देवीर्विश्वदेव्यावतीः पृथिव्याः सधस्थेऽङ्गिरस्वच्छ्रपयन्तूख इति वरूत्रीर्हैतामग्रे देवीर्विश्वदेव्यावतीः पृथिव्याः सधस्थेऽङ्गिरस्वच्छ्रपयांचक्रुस्ताभिरेवैनामेतच्छ्रपयति तानि ह तान्यहोरात्राण्येवाहोरात्राणि वै वरूत्रयोऽहोरात्रैर्हीदꣳ सर्वं वृतमहोरात्रैरेवैनामेतच्छ्रपयति ॥ ६ ॥

१. Mss. do not mark the break of this kaṇḍikā

२. ओदधय TE

३. अभीधिरे as alternative reading in TE, MD, see notes

BRĀHMAṆA IV

1. He now digs that (pit for fixing the *ukhā*) in this earth. The gods were afraid 'lest the terrible Rakṣasas will not smite here the Agni of ours'. So they made this (earth) itself, the container for protection, thinking the self will protect itself (the *ukhā* etc. being made of earth, the latter itself will safeguard the *ukhā* well).

2. He digs it with Aditi (i.e. with chants sacred for Aditi). For, Aditi is the earth and one does not injure one's own self. But were he to dig it with another (chant sacred to another) deity, it will certainly injure him.

3. "May the divine Goddess Aditi (the unfailing beneficent to all Gods, dig you O pit, in the lap of the earth, just as Aṅgiras (did). This pit is suitable for the god (Agni)" "With this (act) that spade made of bamboo, gets destroyed (becomes useless)". This pit is four-cornered, for the quarters are four. This pit is made by digging from all the (four) sides. Then he spreads the fuel (like dry grass, twigs etc.), he silently places the *Aṣāḍha* brick on it, for that was made first.

4. He then deposits the *ukhā* (down-faced) (into the pit) saying "O Ukhā! let the divine consorts of the gods, dear to all the gods, deposit thee in the lap of the earth, just as Aṅgiras (did)"—because at that time, they, the wives of the Gods, the goddesses, dear to all the gods, were those who placed (it) in the womb of the earth, just as Aṅgiras (did). So now through them (through the chants sacred to the wives of gods) only, it is deposited. But surely these are the plants; for, surely the wives of gods are the plants; for it is by the plants that everything here is sustained. So by means of plants, he sustains this *ukhā*. He then silently places the *Viśvajyoti* bricks. Having then placed fuel thereon, he sets fire to it.

5. (While kindling) He says "May the divine *Dhiṣaṇās*, dear to all the Gods, kindle you in the bosom of the earth, just as Aṅgiras (did)". For, at that time, the Goddesses *Dhiṣaṇās*, dear to all the Gods, heated it in the lap of the earth, just as Aṅgiras (did). So through those (very) *Dhiṣaṇās* he is now kindling it. That (*Dhiṣaṇā*) is only the *vāk* (speech). For, it is by speech everything is kindled here. Thereby by means of speech, he now kindles him. These three *Yajus* chants are recited whilst looking at it.

6. "O Ukhā! May the divine *Varūtris*, dear to all the Gods, heat thee in the lap of the earth, just as Aṅgiras (did)"—the Goddesses *Varūtris* were those who at that time, baked him in the bosom of the earth, just as Aṅgiras (did). So he now bakes him here by means of those (*Varūtris*). They (*Varūtris*) are indeed, the days and nights; for, days and nights are surely the *Varūtrīs*, because all these here are covered by days and nights. By means of days and nights, he thus heats it.

ग्नास्त्वा देवीर्विश्वदेव्यावतीः पृथिव्याः सधस्थेऽङ्गिरस्वत्पचन्तूख इति ग्ना हैतामग्रे देवीर्विश्वदेव्यावतीः पृथिव्याः सधस्थेऽङ्गिरस्वत्पेचुस्ताभिरेवैनामेतत्पचति तानि ह तानि छन्दाꣳस्येव छन्दाꣳसि वै ग्नाश्छन्दोभिर्हि स्वर्गं लोकं गच्छन्ति छन्दोभिरेवैनामेतत्पचति ॥ ७ ॥

जनयस्त्वाऽछिन्नपत्रा देवीर्विश्वदेव्यावतीः पृथिव्याः सधस्थेऽङ्गिरस्वत्पचन्तूख इति जनयो हैतामग्रेऽछिन्नपत्रा देवीर्विश्वदेव्यावतीः पृथिव्याः सधस्थेऽङ्गिरस्वत्पेचुस्ताभिरेवैनामेतत्पचति तानि ह तानि नक्षत्राण्येव नक्षत्राणि वै जनयो ये हि जनाः पुण्यकृतः स्वर्गं लोकं यन्ति तेषामेतानि ज्योतीꣳषि नक्षत्रैरेवैनामेतत्पचति ॥ ८ ॥

सवै खनत्येकेनावदधात्येकेनाभीन्ध एकेन श्रपयत्येकेन द्वाभ्यां पचति तस्माद्द्विः संवत्सरस्यान्नं पच्यते तानि षट्संपद्यन्ते षळृतवः संवत्सरः संवत्सरोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावत्तद्भवति ॥ ९ ॥

अथ मित्रस्य चर्षणीधृत इति मैत्रेण यजुषोपन्याचरति यावत्कियच्चोपन्याचरति न वै मित्रं[४] कञ्चन हिनस्ति न मित्रं कञ्चन हिनस्ति तथो हैष एतां न हिनस्ति नो एतमेषा तां दिवैवोपवपेद्दिवोद्वपेदहर्ह्याग्नेयम् ॥ १० ॥

ताꣳ सावित्रेण यजुषोद्वपति सविता वै देवानां[५] प्रसविता सवितृप्रसूत एवैनामेतदुद्वपति देवस्त्वा सवितोद्वपतु सुपाणिः स्वङ्गुरिः सुबाहुरुत शक्त्येति सर्वमु ह्येतत्सविता ॥ ११ ॥

अथैनां पर्यावर्त्तयत्यव्यथमाना पृथिव्यामाशा दिश आपृणेत्यव्यथमाना त्वं पृथिव्यामाशा दिशो रसेनापूरयेत्येतत् ॥ १२ ॥

अथैनामुद्यच्छत्युत्थाय बृहती भवेत्युत्थाय हीमे लोका बृहन्त उदु तिष्ठ ध्रुवा त्वमित्युदु तिष्ठ स्थिरा त्वं प्रतिष्ठितेत्येतत् ॥ १३ ॥

४. मित्रः TE, My
५. वै प्रसविता MD, V2

7. "May the divine *Gnās* (goers), dear to all the gods, cook thee O Ukhā, in the lap of the earth, just as Aṅgiras (did)"—for, they the divine *Gnās*, dear to all the Gods, were those who at that time, cooked him in the lap of the earth, just as Aṅgiras (did). So he now cooks him here by means of those (very) *Gnās*. Those (*Gnās*) are indeed the metres, for metres are, surely (called) *Gnās*. Because it is by means of metres, they go to the heavens (*gacchanti* and hence *gnā*). Therefore, he cooks him by means of the metres.

8. "O Ukhā! may the divine *Jānis* (Goddesses of that name), with unclipped wings, dear to all the gods, bake thee in the bosom of the earth, just as Aṅgiras (did)". At that time, they the *Jānis* with unclipped wings, dear to all Gods were those who cooked him in the lap of earth, just as Aṅgiras (did). So he now cooks him by means of those (very) *Jānis*. These (*Jānis*) are indeed the stars. For the *Jānis* are doubtless, the stars. For, these are the ones that lead the meritorious to the heavenly world, and these (stars) are the rays of those (meritorious persons who go to heaven). Therefore he cooks him only by means of the stars.

9. He digs with one chant; deposits (the *ukhā*) with one chant; kindles it with one; heats it with one and bakes it with two. That is why, twice in the year, the grains ripen (in the field). These come to six; six seasons (make) a year and Agni is the year; as great as Agni is, as great as is his size, so great does he become.

10. He tends it (by adding or stirring the fuel) with the chant sacred to Mitra (starting with) *Mitrasya carṣaṇīdhṛtaḥ*. Since a friend never harms any one, nor anybody harms a friend, whatever he does and whatever extent he does (by way of tending), he does not harm her (the *ukhā*) nor she harms him (the Yajamāna, who tends). By day he should kindle it and put it off by day, because the day is sacred for fire (because the effulgence of the Sun and Agni are one and mutually complimentary).

11. He takes her (*ukhā*) out with the *Yajus* chant sacred for Savitṛ. For, Savitṛ is the impeller. Encouraged by Savitṛ indeed, he is taking her out saying "May the divine Savitṛ, who has good palms, good fingers and good hands, take you out by his prowess"—for, Savitṛ is all that.

12. He then turns her (*ukhā*) round saying "Without getting exhausted, you fill up all the directions and quarters on this earth"—it means 'without getting fatigued, you fill up with sap (*rasa*) all the directions and intermediary quarters'.

13. He then takes it up saying "Having risen up, you become great". For, these worlds, have become great (expanded) after rising up. So "Get up; thou art steady"—that is 'Stand erect (as) you are firm and well-established' (fully baked).

तां परिगृह्य निदधाति मित्रैतां त उखां परिददाम्यभित्या एषा मा भेदीत्ययं वै वायुर्मित्रो योऽयं पवते तस्मा एवैनामेतत्परिददाति गुप्त्यै ते हेमे लोका मित्रगुप्तास्तस्मादेषां लोकानां न किञ्चन मीयते ॥ १४ ॥

अथैनामाच्छृणत्ति स्थेम्ने न्वेवाथो कर्मणः प्रकृततायै यद्वेवाच्छृणत्ति शिर एतद्यज्ञस्य यदुखा प्राणः पयः शीर्षꣳस्तत्प्राणं दधात्यथो योषा वा उखा योषायां तत्पयो दधाति तस्माद्योषायां पयः ॥ १५ ॥

अजायै पयसाच्छृणत्ति प्रजापतेर्वै शोकादजा [६]समभवत्प्रजापतिरग्निर्नो वा आत्मात्मानꣳ हिनस्त्यहिꣳसायै यद्वेवाजा या अजा ह सर्वा ओषधीरत्ति सर्वासामेवैनामेतदोषधीनाꣳ रसेनाच्छृणत्ति ॥ १६ ॥

वसवस्त्वाच्छृन्दन्तु गायत्रेण छन्दसाङ्गिरस्वद्रुद्रास्त्वाच्छृन्दन्तु त्रैष्टुभेन छन्दसाङ्गिरस्वदादित्यास्त्वाच्छृन्दन्तु जागतेन छन्दसाङ्गिरस्वद्विश्वे त्वा देवा वैश्वानरा आच्छृन्दन्त्वानुष्टुभेन छन्दसाङ्गिरस्वदित्येताभिरेवैनामेतद्देवताभिराच्छृणत्ति स वै याभिरेवदेवताभिः करोति ताभिर्धूपयति ताभिराच्छृणत्ति यो वाव कर्म करोति स एव तस्योपचारं वेद तस्माद्याभिरेव देवताभिः करोति ताभिर्धूपयति ताभिराच्छृणत्ति ॥ १७ ॥ इति चतुर्थं ब्राह्मणम् ॥

॥ इति पञ्चमोऽध्यायः ॥

६. अजाः समभवन् MD

14. After grasping it, he places it down saying "O Mitra!, I entrust this (*ukhā*) to your care, so that this may not break". For Mitra is this *vāyu*, who blows yonder and to him, this *ukhā* is entrusted. "For your protection", for, these worlds are, surely, protected by Mitra and that is why nothing is harmed in this world.

15. Then he drenches her (*ukhā*) (with milk). That is for the sake of firmness or to mark the continuity of the rite. Why he drenches it (with milk) is because, the *ukhā* is the head of the sacrifice and milk is for vital air (*prāṇa*). He thus puts life into the head. Moreover, *ukhā* is a female, he thus pours milk into the female. That is why there is milk in a female.

16. He drenches it with goat's milk, the goat came out of Prajāpati's head. Prajāpati is Agni. Self does not harm itself. So for the sake of non-injury, goat's (milk). Moreover, the goats eat all the plants. So he is drenching this (*ukhā*) with the essence of all the plants.

17. (He drenches by saying) "May the Vasus drench you with the Gāyatrī metre just as Aṅgiras (did)", "May the Rudras drench you with the Triṣṭubh metre, just as Aṅgiras (did)", "May the Ādityas drench you with the Jagatī Metre just as Aṅgiras (did)", "May the *Viśvedevas*, the friendly to all humans, drench you with the Anuṣṭubh metre just as Aṅgiras (did)". Thus by means of the deities, he drenches her (*ukhā*). Thus by whatever deities he shapes her (the *ukhā*), by those deities he fumigates her and by those he drenches her. Because only he who executes a job knows how to re-inforce it. Therefore by whatever deities he shapes her (*ukhā*), by those he fumigates her and by those he drenches her. (Fourth Brāhmaṇa Ends)

(Chapter Five Ends)

षष्ठोऽध्यायः

प्रथमं ब्राह्मणम्

भूयाꣳसि हवीꣳषि भवन्त्यग्निचित्यायां यदु चानग्निचित्यायामतीनि ह कर्माणि सन्ति यान्यन्यत्कर्माति तान्यतीनि तेषामग्निचित्या राजसूयो वाजपेयोऽश्वमेधस्तद्यत्तान्यन्यानि कर्माण्यति तस्मात्तान्यतीनि ॥ १ ॥

आग्नावैष्णव एकादशकपालः तदध्वरस्य दीक्षणीयं वैश्वानरो द्वादशकपाल आदित्यश्च चरुस्तेऽग्नेः स यदाग्नावैष्णवमेव निर्वपेन्नेतरे हविषी अध्वरस्यैव दीक्षणीयं कृतꣳ स्यान्नाग्नेरथ यदितरे एव हविषी निर्वपे[1]न्नाग्नावैष्णवमग्नेरेव दीक्षणीयं कृतꣳ स्यान्नाध्वरस्य ॥ २ ॥

उभयानि निर्वपत्यध्वरस्य चाग्नेश्चोभयꣳह्येतत्कर्माध्वरकर्म चाग्निकर्म चाध्वरस्य पूर्वमथाग्नेरुपायि[2] ह्येतत्कर्म यदग्निकर्म स य एष आग्नावैष्णवस्तस्य तदेव ब्राह्मणं यत्पुरश्चरणे ॥ ३ ॥

वैश्वानरो द्वादशकपालः वैश्वानरो वै सर्वेऽग्नयः सर्वेषामग्नीनामुपास्त्यै द्वादशकपालो द्वादशमासास्संवत्सरः संवत्सरो वैश्वानरः ॥ ४ ॥

यद्वेवैतं[3] वैश्वानरं निर्वपति वैश्वानरं वा एतमग्निं जनयिष्यन्भवति तमेतत्पुरस्ताद्दीक्षणीयायाꣳ रेतोभूतꣳ सिञ्चति यादृग्वै योनौ रेतस्सिच्यते तादृग्जायते तद्यदेतमत्र वैश्वानरꣳ रेतोभूतꣳ सिञ्चति तस्मादेषोऽमुत्र वैश्वानरो जायते ॥ ५ ॥

यद्वेवैते हविषी निर्वपति क्षत्रं वै वैश्वानरो विळेष आदित्यश्चरुः क्षत्रं च तद्विशं च करोति वैश्वानरं पूर्वं निर्वपति क्षत्रं तत्कृत्वा विशं करोत्येक एष भवत्येकदेवत्य एकस्थं तत्क्षत्रमेकस्थाꣳ श्रियं करोति चरुरितरो बहुदेवत्यो भूमा वा एष तण्डुलानां यच्चरुर्भूमो एष देवानां यदादित्या विशि तद्भूमानं दधातीत्यधिदेवतम् ॥ ६ ॥

१. निर्वपन्नाग्ना My
२. उपाय H, Pa, V1
३. यद्वेवैवं TE

Chapter Six

BRĀHMAṆA I

1. Many are the oblations in the construction of the fire-altar and in other rites not connected with the construction of the altar. For, there are innumerable rites. The other rites are several; among them (to mention some) are the *Agnicityā*, *Rājasūya*; *Vājapeya* and *Aśvamedha*. Since they are other (than the construction of the altar) they are *Atikarmāṇi* (supernumerary rites).

2. A *puroḍāśa* on eleven potsherds to Agni-Viṣṇu—that is the *havis* connected with the *dīkṣā* (initiation) for the *Soma* sacrifice; a *puroḍāśa* in twelve potsherds to Vaiśvānara and a *caru* (a cup of cooked food) to Āditya—these two belong to Agni (the rites connected with Agni-altar). Now, when he prepares the oblations for Agni-Viṣṇu and not the other two, he would be preparing the offering connected with the *dīkṣā* (initiation) for *Soma*-sacrifice. (On the other hand when he prepares only the other two oblations (i.e. the *puroḍāśa* in twelve potsherds and the *caru*), he would be preparing the offerings for the *dīkṣā* (initiation) of Agni (rites connected with Agni-altar).

3. He prepares both—i.e. is for the *Adhvara* (*Soma* sacrifice) and for the Agni (rites to the altar). Because both the *Adhvara* rite and the *Agni* rite are (involved) here. First comes the sacrificial rite (*Adhvara*) and then follows the *Agni* rite; because the latter is an accessory rite. And that *puroḍāśa* (in eleven potsherds) which is for Agni-Viṣṇu has the same significance as what is mentioned (earlier) in the *Agniṣṭoma*.

4. Now (regarding) the *puroḍāśa* in twelve potsherds for *Vaiśvānara*—*Vaiśvānara* being all the fires, it is for the obtainment of all the fires. It is in twelve potsherds, because twelve months (make) a year and Vaiśvānara is the year.

5. And again why he prepares for *Vaiśvānara* is because, he is about to produce the *Vaiśvānara* fire (dear to all men). In the *dīkṣā* offering, he first offers that which has become (assumed the status of) the semen. Whatlike the seed is that is implanted in the womb, such like is the (offspring) born out of it. Now, here, he offers the *Vaiśvānara* in the form of semen, it is later (on accomplishing the *Cayana*), is born as *Vaiśvānara* fire.

6. And why he prepares the other two oblations is because *Vaiśvānara* (*puroḍāśa*) is the ruling power and this Āditya (*caru*) is the people; he thus makes the ruling class and the ruled. The *Vaiśvānara puroḍāśa* he makes first and having made the ruling power, he makes the people. This (*Vaiśvānara puroḍāśa*) is one (unit). It is for one deity and is a single oblation. He thus makes the ruling power to be concentrated in one and the glory in one (place). The other, i.e. the *caru* has many deities, for, the *caru* is (made) of numerous rice grains and those Ādityas are a multiplicity of gods. Thus he imparts multiplicity to the people (to be ruled). This much is to the deities.

अथाध्यात्मꣳ शिर एव वैश्वानर आत्मैष आदित्यश्चरुः शिरश्चतदात्मानं च करोति वैश्वानरं पूर्वं निर्वपति शिरस्तत्कृत्वात्मानं करोत्येक एष भवत्येकमिव हि शिरश्चरुरितरो बहुदेवत्यो भूमा वा एष तण्डुलानां यच्चरुर्भूमो एषोऽङ्गानां यदात्मात्मꣳस्तदङ्गानां भूमानं दधाति घृत एष भवति घृतभाजना ह्यादित्याः स्वेनैवैनमेतद्भागेन[4] स्वेन रसेन प्रीणात्युपाꣳश्वेतानि हवीꣳषि भवन्ति[5] रेतो वा अत्र यज्ञ उपाꣳशु वै रेतस्सिच्यते ॥ ७ ॥

अथौद्ग्रभणानि जुहोत्यौद्ग्रभणैर्वै देवा आत्मानमस्माँल्लोकात्स्वर्गं लोकमभ्युदगृह्णत यदुदगृह्णत तस्मादौद्ग्रभणानि तथैवैतद्यजमान औद्ग्रभणैरेवात्मानमस्माँल्लोकात्स्वर्गं लोकमभ्युद्गृह्णीते ॥ ८ ॥

तानि वै भूयाꣳसि भवन्त्यग्निचित्यायां यदु चानग्निचित्यायां[6] तस्योक्तो बन्धुरुभयानि भवन्ति तस्योक्तोऽध्वरस्य पूर्वाण्यथाग्नेस्तस्यो एवोक्तः ॥ ९ ॥

पञ्चाध्वरस्य जुहोति पाङ्क्तो यज्ञो यावान्यज्ञो यावत्यस्य मात्रा तावतैवैनमेतद्रेतोभूतꣳ सिञ्चति सप्ताग्नेः सप्तचितिकोऽग्निः सप्तर्तवः संवत्सरः संवत्सरोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतद्रेतोभूतꣳ सिञ्चति तान्युभयानि द्वादश संपद्यन्ते द्वादशमासाः संवत्सरः संवत्सरोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावत्तद्भवति ॥ १० ॥

स जुहोत्याकूतिमग्निं प्रयुजꣳ स्वाहेत्याकूताद्वा एतदग्रे कर्म समभवत्तदेवैतदेतस्मै कर्मणे प्रयुङ्क्ते ॥ ११ ॥

मनो मेधामग्निं प्रयुजꣳ स्वाहेति मनसो वा एतदग्रे कर्म समभवत्तदेवैतदेतस्मै कर्मणे प्रयुङ्क्ते ॥ १२ ॥

चित्तं विज्ञातमग्निं प्रयुजꣳ स्वाहेति चित्ताद्वा एतदग्रे कर्म समभवत्तदेवैतदेतस्मै कर्मणे प्रयुङ्क्ते ॥ १३ ॥

वाचो विधृतिमग्निं प्रयुजꣳ स्वाहेति वाचा वा एतदग्रे कर्म समभवत्तामेवैतदेतस्मै कर्मणे प्रयुङ्क्ते ॥ १४ ॥

४. स्वेनैवैनानेतद् V2, My
५. हवीꣳषि निर्वपति रेतो TE
६. चानग्नि My, H

7. Now let us (deal) with the self (or body of the Agni). The *Vaiśvānara* (*puroḍāśa*) is the head and that Āditya (*caru*) is the body. He thus makes both the head and the body. The *Vaiśvānara puroḍāśa*, he prepares first and having thus made the head, he makes the body afterwards. That (*Vaiśvānara puroḍāśa*) is one single (unit), for, the head is, as it were, one only and the other, the *caru* has many deities for, that *caru* is made of numerous rice grains and this body has a multiplicity of limbs. He thus gives to the self a multiplicity of limbs. The *caru* is (cooked) in ghee, for, the Ādityas are indeed consumers of ghee. He thus gratifies each of them by his own share of his beverage. These offerings are prepared silently for this sacrifice is the semen (implantation). Indeed, the semen is implanted silently.

8. He then offers the *Audgrabhaṇa* (libations)—for, it is by these *Audgrabhaṇa* oblations that the gods levitated from this world to the heaven. Since they levitated (*udgṛhṇata*) these are (called) *Audgrabhaṇās*. In the like manner, this Yajamāna, by means of the *Audgrabhaṇa* libations, will raise himself from this world to the heaven.

9. They (*Audgrabhaṇas*) happen to be numerous, in the building up of the fire-altar and in other rites not connected with the building up of the altar. The significance of this has been told. They are of two kinds; the purport of both has already been told by distinguishing those of the *Adhvara* and those of the *Agni-cayana*.

10. He offers five of the *Adhvara* category—for the sacrifice (*Adhvara*) is five-fold; as great as the sacrifice is, as great as is its size, by so much thus he offers it which is in the form of semen. He offers seven libations of the *Agni* category—for the *Agni*-altar has seven layers and there are seven seasons for a year. *Agni* is the year; as great as Agni is, as great as is his size, by so much thus he offers it which is in the form of semen. They two together become twelve. Twelve months (make) a year and Agni is the year; as great as Agni is, as great as is his size, so great does this become.

11. He offers (the oblation) saying—"Hail to thee Agni! in the form of *ākūti* (*saṅkalpa* or intent purpose), the impeller"—for, from *saṅkalpa* (intention) indeed, this rite originated and that same (*saṅkalpa*) is impelling to perform this rite.

12. "Hail to thee Agni! in the form of *medhā* (analysing mind), the impeller"—because it is from the mind that this rite originated and it is the same (mind) that is impelling to perform this rite.

13. "Hail to thee Agni! in the form of the *Vijñātam cittaṁ* (the deliberating thought), the impeller"—because it was from the thought that this rite originated in the beginning and it is that same (thought) that is impelling to perform this rite.

14. "Hail to thee Agni! in the form *Vidhṛti* (distinct speech), the impeller"—for, from speech, indeed, the sacrificial rite originated and it is that same (speech) that is impelling to perform this rite.

प्रजापतये मनवे स्वाहेति प्रजापतिर्वै मनुः स हीदꣳ सर्वममनुत प्रजापतिर्वा एतदग्रे कर्माकरोत्तमेवैतदेतस्मै कर्मणे प्रयुङ्क्ते ॥ १५ ॥

अग्नये वैश्वानराय स्वाहेति संवत्सरो वा अग्निर्वैश्वानरः संवत्सरो वा एतदग्रे कर्माकरोत्तमेवैतदेतस्मै कर्मणे प्रयुङ्क्ते ॥ १६ ॥

अथ सावित्रीं जुहोति सविता वा एतदग्रे कर्माकरोत्तमेवैतदेतस्मै कर्मणे प्रयुङ्क्ते विश्वो देवस्य नेतुर्मर्त्तो वुरीत सख्यम् । विश्वो राय इषुध्यति द्युम्नं वृणीत पुष्यसे स्वाहेति यो देवस्य सवितुः सख्यं वृणीते स द्युम्नं च पुष्टिं च वृणीत एष वा[७] अस्य सख्यं वृणीते य[८] एतत्कर्म करोति ॥ १७ ॥

तानि[९] हैके उखायामेवैतान्यौद्ग्रभणानि जुह्वति कामेभ्यो वा एतानि हूयन्त आत्मो एष यजमानस्य यदुखात्मन्यजमानस्य सर्वान्कामान्प्रतिष्ठापयाम इति न तथा कुर्यादेतस्य वै यज्ञस्य सꣳस्थितस्यैतासामाहुतीनां यो रसस्तदेतदर्चिर्यद्दीप्यते तद्यत्सꣳस्थिते यज्ञे हुतेष्वौद्ग्रभणेषूखां प्रवृणक्ति तदेनामेष यज्ञ आरोहति तं यज्ञं बिभर्त्ति तस्मात्सꣳस्थित एव यज्ञे हुतेष्वौद्ग्रभणेषूखां प्रवृञ्ज्यात् ॥ १८ ॥

मुञ्जकुलायेनावस्तीर्णा भवत्यादीप्यादिति न्वेव यद्वेवं मुञ्जकुलायेन योनिरेषाग्नेर्यन्मुञ्जो न वै योनिर्गर्भꣳ हिनस्त्यहिꣳसायै योनेर्वै जायमानो जायते[१०] योनेर्जायमानो जायाता इति ॥ १९ ॥

शणकुलायमन्तरं भवत्यदीप्यादिति न्वेव यद्वेव शणकुलायं प्रजापतिर्यस्यै योनेरसृज्यत तस्या उमा उल्बमासं क्षणा जरायु तस्मात्ते पूतये[११] जरायु हि तेन वै जरायु गर्भꣳहिनस्त्यहिꣳसायै जरायुणो वै जायमानो जायते जरायुणो जायमानो जायाता इति ॥ २० ॥ इति प्रथमं ब्राह्मणम् ॥

७. एष वा एष वा अस्य TE
८. य एष एतत् TE
९. तान्युहैके MD, TE
१०. जायमानो यो जायते V2
११. पूतयो TE, V2

15. "Hail to Prajāpati! to Manu"—Manu is, no doubt, the Prajāpati, for he conceived (*amanuta*) all this (universe). And Prajāpati, indeed, performed this rite at the beginning, and he himself is now prompting him (the Yajamāna) in the performance of this rite.

16. "Hail to these Agni-Vaiśvānara!"—Agni, Vaiśvānara is doubtless, the year; and the year, indeed, performed this rite at the beginning and he himself is now prompting him (the Yajamāna) in the performance of this rite.

17. He then offers the oblation to Savitṛ. Savitṛ, indeed performed this rite at the beginning and he himself is now prompting him (Yajamāna) in the performance of this rite. (He offers) saying "Every mortal would seek the friendship of the divine guide, (for) everybody wants riches and fame to prosper, hail!"—he who chooses the friendship of the god Savitṛ gains both glory and prosperity and he who performs this rite, indeed wins his friendship.

18. Some offer these *Audgrabhaṇa* libations with the *ukhā* itself. They say "These offerings are made for (specific) desires and that *ukhā* is Yajamāna's self. So we shall deposit all his desires in his own body". But that is not to be done so. This flame that is shining (in the *ukhā*) is the essence of the imitative offerings and of the completed sacrifice. When the sacrifice is completed and the *Audgrabhaṇa* offerings made (into the *Āhavanīya*), then only the *ukhā* is placed on it. Then this sacrifice mounts the *ukhā* and bears the sacrifice (from then on). So only when the sacrifice is completed and the *Audgrabhaṇas* are offered, the *ukhā* should be mounted (on the fire).

19. It (*ukhā*) is covered by a layer of *muñja* grass. That is done, so that it may blaze up. And as to why with a layer of *muñja* grass, is to avoid any injury. The layer of *muñja* grass is a womb and the womb does not harm the foetus. For, he who is born is emanating from a womb. So he thinks "May this Agni who is born, emanate from the womb".

20. Inside (the *ukhā*) there is a layer of hemp, so that it may blaze up. And as to why a layer of hemp—because that womb from which Prajāpati (the *cityāgni*) came out had the flax *umaḥ*) (a variety of grass from which silken threads are made) as its foetal membrane and the hemp (*muñja*) as its placenta (outer cover of the embryo). The placenta is foul-smelling because, it is the outer cover of the embryo. The layer of hemp is to avoid injury, for the placenta does not harm the embryo. It is from out of the outer cover that he who is born, emanates. So he thinks "May he (Agni) when he is born, be born from the outer cover (so that it comes out unhurt)". (First Brāhmaṇa Ends)

द्वितीयं ब्राह्मणम्

तां तिष्ठन्प्रवृणक्तीमे वै लोका उखा तिष्ठन्तीव वा इमे लोका अथो तिष्ठन्वै वीर्यवत्तम[1] उदङ् प्राङ् तिष्ठन्नुदङ्[2] वै प्राङ् तिष्ठन्प्रजापतिः प्रजा असृजत ॥ १ ॥

यद्वेवोदङ् प्राङ् तिष्ठन्नेषा होभयेषां देवमनुष्याणां दिग्यदुदीची प्राची ॥ २ ॥

यद्वेवोदङ् प्राङ् तिष्ठन्नेतस्याꣳह दिशि स्वर्गस्य लोकस्य[3] द्वारं तस्मादुदङ् प्राङ् तिष्ठन्नाहुतीर्जुहोत्युदङ् प्राङ् तिष्ठन्दक्षिणा नयति द्वारैव तत्स्वर्गस्य लोकस्य वित्तं प्रपादयति ॥ ३ ॥

मा सुभित्था मा सुरिष इति यथैव यजुस्तथा बन्धुरम्ब धृष्णु वीरयस्व स्विति योषा वा उखांबेति वै योषा या आमन्त्रणꣳ स्विव वीरयस्वस्वग्निश्चेदं[4] करिष्यथ इत्यग्निश्च ह्येतत्करिष्यन्तौ भवतो दृꣳहस्व देवि पृथिवि स्वस्तय इति यथैव यजुस्तथा बन्धुरासुरी माया स्वधया कृतासीति प्राणो वा असुस्तस्यैषा मायां स्वधया कृता जुष्टं देवेभ्य इदमस्तु हव्यमिति या एवैतस्मिन्नग्रावाहुतीर्होष्यन्भवति ता एतदाहाथो एषैव हव्यमरिष्टा त्वमुदिहि यज्ञे अस्मिन्निति यथैवारिष्टानार्त्तैतस्मिन्यज्ञ उदियादेवमेतदाह ॥ ४ ॥

द्वाभ्यां प्रवृणक्ति द्विपाद्यजमानो यजमानोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतत्प्रवृणक्ति गायत्र्या च त्रिष्टुभा च प्राणो गायत्र्यात्मा त्रिष्टुबेतावान्वै पशुर्यावान्प्राणश्चात्मा च तद्यावान्पशुस्तावतैवैनामेतत्प्रवृक्त्यथोऽग्निर्वै गायत्रीन्द्रस्त्रिष्टुबैन्द्राग्नोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनामेतत्प्रवृणक्तीन्द्राग्नी उ वै सर्वे देवाः सर्वदेवत्योऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनामेतत्प्रवृणक्ति तयोस्सप्तपदानि सप्तचितिकोऽग्निः सप्तर्त्तवः संवत्सरः संवत्सरोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावत्तद्भवति ॥ ५ ॥

तां यदाग्निं संतपत्यथैनामर्चिरारोहति योषा वा उखा वृषाग्निस्तस्माद्यदा वृषा योषाꣳ संतपत्यथास्याꣳरेतो दधाति ॥ ६ ॥

१. वीर्यवत्तर TE
२. उदङ्मुखा प्राङ् TE
३. स्वर्गलोकस्य V2
४. वीरयस्वाग्नि TE, see notes

BRĀHMAṆA II

1. Standing, he places it (*ukhā*) on the fire. The *ukhā* is these worlds. These worlds are as it were, standing. So (by placing it) standing, he is more strong. He is standing facing the north-east, for standing towards north-east, Prajāpati created the beings.

2. And again as to why standing, facing north-east is, because the north-east is the quarter of both gods and men.

3. And again as to why standing, facing north-east—because in this direction is the entrance to the heavenly world. Therefore, he offers oblations standing with his face towards north-east. Standing with face towards north-east, he gives *dakṣiṇā* (gifts). He thus offers oblations and distributes gifts through the very gate to the world of heaven.

4. "You do not break and may you not get injured"—as the text so its meaning. "O mother! be brave and heroic"—for *ukhā* is a female and *ambā* (mother) is the term for addressing a woman. "Be bold, thou and Agni will accomplish this work"—for the *ukhā* and fire will indeed accomplish this work. "O Divine Earth! be stead-fast for our well-being"—as the text so its meaning. "Thou art a divine (*āsurī*) wonder made by practical wisdom"—the vital breath is *asu*. This (*ukhā*) is the workmanship of *prāṇa* (vital breath) and made by means of practical wisdom. "May these offerings be acceptable to Gods"—whatever offerings of oblations are made into this Agni, are meant by that. And moreover that *ukhā* itself is an offering. "Thou come out in this sacrifice, unscathed"—this he says wishing that it may emerge unhurt and uninjured in this sacrifice.

5. With two (chants) he heats it (on the fire). For the Yajamāna is a biped and the Yajamāna is Agni; as great as Agni is, as great as is his size. By so much he heats it thus. He (does) with a Gāyatrī and a Triṣṭubh chant. For, Gāyatrī is the vital air and Triṣṭubh is the body. This is all in a *paśu* (sacrificial animal), the vital air and the body and thus by as much as the *paśu* consists of, by so much he heats it. Moreover Gāyatrī is Agni and Triṣṭubh is Indra and the fire belongs to Indra-Agni duo. So as great as Agni is, as great as is his size, by so much he thus heats it. Indra and Agni together cover all the gods and Agni is of all the Gods. As great as Agni is, as great as his size, by so much he thus heats it. Those two (Gāyatrī and Triṣṭubh) together have seven feet and the *Agni*-altar is seven-layered. There are seven seasons for a year and Agni is the year. As great as Agni is, as great as is his size, so much it becomes.

6. When the fire heats it (the *ukhā*), then the flame mounts upto it. For the *ukhā* is a female and the fire is a male. So when the male heats up the female, he implants the seed into her.

तद्धैके यदि चिरमर्चिरारोहत्यङ्गारानेवावपन्त्युभयेनैषोऽग्निरिति न तथा कुर्याद्-स्थन्वान्वाव पशुर्जायतेऽथ तन्नाग्र एवास्थ[५]न्वन्तमिव न्यृषन्ति रेत इवैव दधति रेत उ एतदनस्थिकं यदर्च्चिस्तस्मादेनामर्च्चिरेवारोहेत्तां यदार्च्चि[६]रारोहत्यथास्मिन्समिधमादधाति रेतो वा एनामेतदापद्यत एषोऽग्निस्तस्मिन्नेताꣳ रेतसि संभूतिं दधाति ॥ ७ ॥

सा कार्मुकी स्याद्देवाश्चासुराश्चोभये प्राजापत्या अस्पर्धन्त ते देवा अग्निमनीकं कृत्वासुरानभ्यायꣳस्तस्यार्च्चिषः प्रगृहीतस्यासुरा अग्रं प्रावृश्चꣳस्तदस्यां प्रत्यतिष्ठत्स कृमुकोऽभवत्तस्मात्स स्वादूरसो हि तस्मादु लोहितोऽर्च्चिर्हि स एषोऽग्निरेव यत्कृमुकोऽग्निमेवास्मिन्नेतत्संभूतिं दधाति ॥ ८ ॥

प्रादेशमात्री भवति प्रादेशमात्रो वै गर्भो विष्णुरात्मसंमितामेवास्मिन्नेतत्संभूतिं दधाति ॥ ९ ॥

घृते न्युत्ता[७] भवत्यग्निर्यस्यै योनेरसृज्यत तस्यै घृतमुल्बमासीत्तस्मात्तत्प्रत्युद्दीप्यत आत्मा ह्यस्यैष तस्मात्तस्य न भस्म भवत्यात्मैव तदात्मानमप्येति न वा उल्बं गर्भꣳ हिनस्त्यहिꣳसाया उल्बाद्वै जायमानोऽजायत उल्बाज्जायमानो जायाता इति ॥ १० ॥

तामादधाति द्रवन्नः सर्पिरासुतिरिति दार्वन्नः सर्पिरशन इत्येतत्प्रत्नो होता वरेण्य इति सनातनो होता वरेण्य इत्येतत्सहसस्पुत्रो अद्भुत इति बलं वै सहो बलस्य पुत्रोऽद्भुत इत्येतत्तिष्ठन्नादधाति स्वाहाकारेण तस्योपरि बन्धुः ॥ ११ ॥

तद्वा[८] आत्मैवोखा योनिर्मुञ्जाः शणा जरायूल्बं घृतं गर्भः समिद्बाह्योखा भवत्यन्तरे[९] मुञ्जा बाह्यो ह्यात्मान्तरा योनिर्बाह्ये मुञ्जा भवन्त्यन्तरे शणा बाह्या हि योनिरन्तरं जरायु बाह्ये शणा भवन्त्यन्तरं घृतं बाह्यꣳ हि जराय्वन्तरमुल्बं बाह्यं घृतं भवत्यन्तरा समिद्बाह्यꣳ ह्युल्बमन्तरो गर्भ एतेभ्यो वै जायमानो जायते तेभ्य एवैनमेतज्जनयति ॥ १२ ॥

५. अस्थन्वन्तमवन् V2
६. यदर्च्चि TE
७. च्युत्ता V2
८. तद्धा TE
९. भवन्त्यन्तरे TE

7. If the flame takes time to mount on the *ukhā*, some (persons) throw coals on it (*ukhā*) thinking that by means of both (coal and flame) this will be heated. But let him not do so. For, when an animal is born, it is indeed born with bones (in its body). But (on that count) bones are not inserted (inside the mother) as it were, at first. Only the seed is infused. What is flame (here) is of course the seed without bones. So only the flame should mount up to it (and not the coals). When the flame mounts on it, then he places a *samidh* (kindling stick) on it. Thereby the seed enters it (the *ukhā*) and that fire effects the development of the seed (in the shape of the *samidh*)

8. That *samidh* should be of the *Kramuka* tree. The gods and demons both descendants of Prajāpati, fought with each other. Those gods, having placed *Agni* in front, confronted the Asuras. The Asuras cut off the edges of his (*Agni's*) flames that had come to their grip. That (cut edges of the flames) settled down on this earth. It became the *Kramuka*. Since it is the essence (of *Agni*), it is sweet and it is red, because, it is indeed, the flame. So that which is *Kramuka* is *Agni* itself. Therefore *Agni* (is the form of the *Kramuka* twig) itself is placed here to develop him (the fire).

9. It (the *Kramuka* twig) is a span long. For, Viṣṇu as an embryo, was of a span size. So he thus makes the fire develop to its own size (the fire is as long as the *samidh*).

10. It (the *Kramuka samidh*) is soaked in ghee. The foetal membrane of the womb from which Agni was produced was of ghee. Hence, he (Agni) is now made to blaze up towards it (ghee). It (the *samidh*) being the self of Agni, has no ash. It (Agni) is now entering its own self—to avoid injury; for the foetal membrane does not harm, the embryo. Whatever is born, emanates from the foetal membrane. So (he thinks) "When the Agni is born, may he be born from the foetal membrane".

11. He places the *samidh* saying—"The eater of wood; the consumer of ghee"—it means the one for whom wood is food and ghee is the drink". "The earliest and endearing Hotṛ"—i.e., he is the primeval and lovable Hotṛ. "The wonderful son of strength"—for he is produced by might and is wonderful (Agni is the product of the strength used in churning *Araṇi*). Thus while standing, he offers with *Svāhā*. This will be explained later.

12. Now that *ukhā* is itself the body (of Agni); the reed grass (*Muñja*) the womb; the hemp (*sana*) the foetal membrane; the ghee the outer placenta and the *samidh* (*Kramuka* twig) the embryo. Outside is *ukhā* and inside is *Muñja*; therefore the self (body) is outside and the womb, inside. Outside is *Muñja* and inside is *sana*; thereby the womb is outside and the placenta inside. Outside is *sana* and inside the ghee; therefore the placenta is outside and the foetal membrane, inside. Outside is ghee and inside is the *samidh*; hence the foetal membrane is outside and the embryo is inside. Through these, whoever is born, emanates. So through these Agni is made to be born.

अथ वैकङ्कतीमादधाति प्रजापतिर्यां प्रथमामाहुतिमजुहोत्स हुत्वा यत्र न्यमृष्ट ततो विकङ्कतः समभवत्सैषा प्रथमाहुतिर्यद्विकङ्कतस्तामस्मिन्नेतज्जुहोति तयैनमेतत्प्रीणाति परस्या अधि संवतोऽवरार॑ अभ्यातर यत्राहमस्मि ता २॑ अवेति यथैव यजुस्तथा बन्धुः ॥ १३ ॥

अथौदुम्बरीमादधाति देवाश्चासुराश्चोभये प्राजापत्या अस्पर्धन्त ते ह सर्व एव वनस्पतयोऽसुरानभ्युपेयुरुदुम्बरो हैव देवान्न जहौ ते देवा असुरान् जित्वा तेषां वनस्पतीनवृञ्जत ॥ १४ ॥

ते होचुर्हन्त यैषु वनस्पतिषूर्ग्यो रस उदुम्बरे तं दधाम ते यद्यपक्रामेयुर्यातयामा अपक्रामेयुर्यथा धेनुर्दुग्धा यथानड्वानूहिवानिति तद्येषु वनस्पतिषूर्ग्यो रस आसीदुदुम्बरे तमदधुस्तयैतदूर्जा सर्वान्वनस्पतीन्प्रतिपद्यते[१०] तस्मात्स सर्वदार्द्रः सर्वदाक्षीरी तदेतत्सर्वमन्नं यदुदुम्बरः सर्वे वनस्पतयः सर्वेणैवैनमेतदन्नेन प्रीणाति सर्वैर्वनस्पतिभिः समिन्द्धे ॥ १५ ॥

परमस्याः परावत इति या परमा परावदित्येतद्रोहिदश्व इहागहीति रोहितो ह्यग्रेरश्वः पुरीष्यः पुरुप्रिय इति पशव्यो बहुप्रिय इत्येतदग्ने त्वं तरा मृध इति पाप्मा वै मृध[११] इत्यग्ने त्वं तर सर्वान्पाप्मान[१२] इत्येतत् ॥ १६ ॥

अथापरशुवृक्णमादधाति जायत एष एतद्यच्चीयते स एष सर्वस्मा अन्नाय जायत एतद्वेकमन्नं यदपरशुवृक्णं तेनैनमेतत्प्रीणाति यदग्ने कानि कानि चिदा ते दारूणि दध्मसि। सर्वं तदस्तुते घृतं तज्जुषस्व यविष्ठ्येति यथैव यजुस्तथा बन्धुस्तद्यत्किञ्चापरशुवृक्णं तदस्मा एतत्स्वदयति तदस्मा अन्नं कृत्वापिदधाति ॥ १७ ॥

अथाधः शयमादधाति जायत एष एतद्यच्चीयते स एष सर्वस्मा अन्नाय जायत एतद्वेकमन्नं यदधःशयं तेनैनमेतत्प्रीणाति यदत्त्युपजिह्विका यद्वम्रो अतिसर्पतीत्युपजिह्विका

१०. पच्यते as alternative reading in TE, MD
११. मृधोऽग्ने TE
१२. पाप्मन MD

13. He then offers a *Vikaṅkata* twig (stick of the *Vikaṅkata* tree). Prajāpati made the first offering and after the offering he washed (his hand). From there the *Vikaṅkata* tree grew. So the first offering happens to be of *Vikaṅkata*. That he now offers into this (*ukhā* fire). By that he gratifies him (Agni) (saying) "From distant settlements come thou over to the near ones (O Agni!) thou protect the regions where I am". As the text, so its meaning.

14. He then offers an *Audumbarī* stick (stick from the *Udumbara* tree). The gods and Asuras, both of them the progeny of Prajāpati, mutually quarrelled. Now all the trees lined up with the Asuras but the *Udumbara* alone did not foresake the gods. The gods having conquerred Asuras, captured their trees.

15. They (gods) said—"Alright, let us enrich this *Udumbara* with whatever energy and sap that these trees have. If they (the trees) leave us, they would be worn out (bereft of all sap) just like a milked-out cow or like an ox that is exhausted by carrying (load)". Accordingly they put into the *Udumbara* tree what energy and essence there was in those trees. It is on account of that energy, it (*Udumbara* tree) equals all other trees in (the matter of) ripening (putting forth fruits). That is why it (*Udumbara* tree) is always moist and ever milky. So *Udumbara* is all that is food, because it is indeed all the trees. He thus gratifies (Agni) by all kinds of food and kindles him by all trees.

16. "(O Agni!) come from the farthest place"—that is from that place which is farthest. "O Agni! with red horse, you come hither"—because the horse of Agni is indeed, red. "O *Purīṣya*! the much loved"—that is beneficial to cattle and liked by many"—"O Agni! cross over all encounters"—that means 'overcome all evils'.

17. Then he offers the *samidh* not cut by an axe. That (Agni) is born when he is built up. It is born for (consuming) all food. This *samidh* not cut by axe is one food. By that he gratifies him. "O Agni! whatever kinds of wood we offer you, let all that (turn to) be ghee to thee and you enjoy it. O Agni the youngest!"—as the text so meaning. Whatever (wood) not cut by an axe, that he makes relishable to him. Having made it the food for him, he places it before him.

18. He then offers the *samidh* lying on the ground (*Adhaḥ śaya* i.e. the twig that has fallen on its own). That (*Agni*) when being built up is born (as it were). He is born for (consuming) all kinds of food. Now he is gratifying him with the twig lying on the ground. "O Agni! that (wood) which the red ant eats, which the white ant crawls over"—for, the red ant indeed eats it or the white ant crawls over it. "Let all

वा हि तदत्ति वम्रो वातिसर्पति सर्वं तदस्तुते घृतं तज्जुषस्व यविष्ठ्येति यथैव यजुस्तथा बन्धुस्तत्किञ्चाधः शयं[१३] तदस्मा एतत्स्वदयति तदस्मा अन्नं कृत्वापिदधाति ॥ १८ ॥इति द्वितीयं ब्राह्मणम् ॥

तृतीयं ब्राह्मणम्

अथैता उत्तराः पालाश्यो भवन्ति ब्रह्म वै पलाशो ब्रह्मणैवैनमेतत्समिन्धे यद्वेव पालाश्यः सोमो वै पलाश एषो ह परमाहुतिर्यत्सोमाहुतिस्तामस्मिन्नेतज्जुहोति तयैवै[१]नमेतत्प्रीणात्यहरहरप्रयावं भरन्त इत्यहरहरप्रमत्ता आहरन्त इत्येतदश्वायेव तिष्ठते घासमस्मा इति यथाऽश्वाय तिष्ठते घासमित्येतद्रायस्पोषेण समिषा मदन्त इति रय्या च पोषेण च समिषा मदन्त इत्येतदग्ने मा ते प्रतिवेशा रिषामेति यथैवास्य प्रतिवेशो न रिष्येदेवमेत-दाह ॥ १ ॥

नाभा पृथिव्याः समिधाने अग्नावित्येषाह नाभिः पृथिव्यै यत्रैष एतत्समिध्यते रायस्पोषाय बृहते हवामह इति रय्यै च पोषाय च बृहते हवामह इत्येतदिरंमदमितीरया ह्येष मत्तो बृहदुक्थं ह्येष मत्तो बृहदुक्थमिति बृहदुक्थो ह्येष यजत्रमिति यज्ञियमित्येतज्जेतारमग्निं पृतनासु सासहमिति जेता ह्यग्निः पृतना[२] उ सासहिः ॥ २ ॥

याः सेना अभीत्वरी दंष्ट्राभ्यां मलिम्लून्ये जनेषु मलिम्लवो यो अस्मभ्यमरातीयाद्यश्च नो द्वेषते जनः निन्दाद्योऽस्मान्धिप्साच्च सर्वं तं मस्मसा कुर्विति ॥ ३ ॥

एतद्धै देवा यश्चैनानद्वेड्यं[३] चाद्विषुस्तमस्मा अन्नं कृत्वाप्यदधुस्तेनैनमप्रीणन्नन्नमु हैतस्याभवददहदु देवानां पाप्मानं तथैवैतद्यजमानो यश्चैनं द्वेष्टि यं च द्वेष्टि तमस्मा अन्नं कृत्वापिदधाति तेनैनं प्रीणात्यन्नमु हैतस्य भवति दहत्यु यजमानस्य पाप्मानम् ॥ ४ ॥

१३. See notes

१. तथैनं TE, तथैवैनं V2

२. पृतनासु सा TE

३. यश्चैनानाद्वेद्यं TE, see notes

that become ghee for you; you relish it, O youngest!". As the text so the meaning. Thus whatever *samidh* is *Adhaḥ śaya*, (lying on the ground) he makes it relishable to him, and having made it into food, offers it (to Agni). (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. The *samidhs* to follow are of *Palāśa* tree. *Palāśa* is Brahman and by the Brahman, he thus kindles him (Agni). And as to why there are *Palāśa* (*samidhs*) is because the *Palāśa* tree is *soma* and that made with *soma* is, doubtless, the supreme offering. It is that he now offers into this (fire) and by that he gratifies him (Agni). (He offers then saying) "Every day meticulously carrying"—it means collecting and bringing daily untiringly. "To him (Agni) like grass to the horse that is stay put"—it means (food in the form of *Palāśa samidh* is brought for Agni) just as grass is brought for a horse in the stable. "We rejoicing in wealth, prosperity and good food". "O Agni! do not injure your close neighbour (me)". "O Agni! see to it that this (Yajamāna), your obliging neighbour, is not harmed"—that is what it means.

2. "While Agni is kindling on the earth's navel"—this (*Āhavanīya*) is indeed the navel of the earth where he is being kindled. "We call for great increase of wealth and prosperity"—it means, 'we appeal for abundant wealth and prosperity'. "Rejoicing in draught", for, he is indeed, inebriated with draught (food in the form of *samidh*). "Of high praise"—for he is indeed highly praised. "Fit for oblations"—it means to be propitiated in *Yajñas*. "Agni the victorious one who can stand his ground in battles"—for, Agni is indeed, the conqueror and can withstand onslaughts in battles.

3. "Whatever advancing armies there are, whatever is attacking (us), and what thieves or robbers or criminals all of them, O Agni! I throw into your mouth. You eat them with your crushing tusks". "What way-layers there are among men and what gangsters and decoits are there in the jungles, what miscreants are concealing in the hide-outs, I throw them into your jaws, eat them with your jaws in such a manner that nothing is left of them. O Bhagavan! (of six divine prowesses) he who conspires against us and whosoever hates us—abuses us or wants to hurt us—every one of them, burn thou to ashes".

4. For, the gods made food of whosoever hated them and whomsoever they hated and offered to him (Agni) and with that they gratified him. It became food for him and he burnt up the evils of the gods. In the like manner, this Yajamāna makes food of whosoever hates him and whomsoever he hates and offers to him (Agni) and by that he pleases him. That becomes food for him and he burns up the sins of the Yajamāna.

ता[४] एता एकादशादधात्यक्षत्रियस्य वाऽपुरोहितस्य वा सर्वं वैतद्यदेकादशा सर्वं तद्यदक्षत्रियो वाऽपुरोहितो वा द्वादश क्षत्रियस्य वा पुरोहितस्य वा सर्वं वैतद्यदद्वादश सर्वं तद्यत्क्षत्रियो वा पुरोहितो वा ॥ ५ ॥

स पुरोहितस्यादधाति सꣳशितं मे ब्रह्म सꣳशितं वीर्यं बलम् । सꣳशितं क्षत्रं जिष्णु यस्याहमस्मि पुरोहित इति तदस्य ब्रह्म च क्षत्रं च सꣳश्यति ॥ ६ ॥

अथ क्षत्रियस्योदेषां बाहू अतिरमुद्वर्चोऽथोबलम् । क्षिणोमि ब्रह्मणामित्रानुन्नयामि स्वाँ३ अहमिति यथैव क्षिणुयादमित्रानुन्नयेत्स्वानेवमेतदाहोभे त्वेवैते आदध्यादयं वा अग्निर्ब्रह्म च क्षत्रं चेममेवैतदग्निमेताभ्यामुभाभ्याꣳ समिन्धे ब्रह्मणा च क्षत्रेण च तास्त्रयोदश संपद्यन्ते त्रयोदश मासाः संवत्सरः संवत्सरोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतदन्नेन प्रीणाति प्रादेशमात्र्यो भवन्ति प्रादेशमात्रो वै गर्भो विष्णुरन्नमेतदात्मसंमितेनैवैनमेतदन्नेन प्रीणाति यदु वात्मसंमितमन्नं तदवति तं न हिनस्ति यद्भूयो हिनस्ति तद्यत्कनीयो न तदवति तिष्ठन्नादधाति तस्योपरि बन्धुः स्वाहाकारेण रेतो वा इदꣳ सिक्तमयमग्निस्तस्मिन्यत्काष्ठान्यस्वाहाकृतान्यभ्यादध्याद्धिꣳस्याद्धैनं ता यत्समिधस्तेन नाहुतयो यदु स्वाहाकारेण तेनान्नमन्नꣳ हि स्वाहाकारस्तथो हैनं न हिनस्ति ॥ ७ ॥ इति तृतीयं ब्राह्मणम् ॥

चतुर्थं ब्राह्मणम्

अथ विष्णुक्रमान्क्रान्त्वा वात्सप्रेणोपस्थायास्तमित आदित्ये भस्मैव प्रथममुपत्येद्वा [१]एनमेतेनान्नेन प्रीणात्येताभिः समिद्भिस्तस्यान्नस्य जग्धस्यैष पाप्मा सीदति भस्म तेनैनमेतद्व्यावर्तयति तस्मिन्नपहतपाप्मन्वाचं विसृजते वाचं विसृज्य समिधमादधाति रात्र्या एवैनमेतदन्नेन[२] प्रीणाति रात्रीꣳ रात्रीमप्रयावं भरन्त इति तस्योक्तो बन्धू रात्र्या

४. ता वा एता V2

१. एतमेतेन My, V2.
२. एवैनदन्नेन V2

5. Eleven of these (*samidhs*) he offers in the case of non-Kṣatriyas and non-priests. Because, eleven is incomplete and imperfect (in their power) are those other than Kṣatriyas and priests. In the case of Kṣatriyas and Purohits, they are twelve (*samidhs*), because twelve is the whole (complete) for the Kṣatriyas and Purohits are complete (they have the competence to protect everybody).

6. In the case of Purohits, he offers them saying—"May my Brahman (Brahminhood) be sharpened (attain perfection)"; "May my efficacy and vitality be sharpened"; "May the Kṣatra (the prowess of the warrior class), ever eager to conquer, whose priest I am, get sharpened (attain perfection)". Thereby he perfects the Brahman and the Kṣatra.

7. Then in the case of Kṣatriya, he offers saying—"I have raised their arms, their glory and their might". I shall vanquish the enemies by the (spiritual) power of Brahman and elevate his own men. Both these (*samidhs* meant for Brahman and Kṣatra) he may offer. For, this Agni is both Brahma and Kṣatra. This very Agni, is kindled with both the *samidhs*, namely, those of Brahman and those of Kṣatra. These *samidhs*, amount to thirteen. Thirteen months (constitute) a year and Agni is the year; as great as Agni is, as great as is his size, by so much he thus gratifies him. They (*samidhs*) are of span length, for, Viṣṇu as an embryo was as long as the span; and this is food which is of his (Agni's and Viṣṇu's) measure and he is pleased with the food of his own measure. That food which is of one's own measure is conducive (to health) (because) that does not harm. That which is more (than proportion) is harmful and that which is less (than one's measure) does not nourish. He offers (while) standing. The significance of this will be explained later. (He offers it) with *Svāhā* chant. (These offerings) are the pouring of the semen and this (*ukhā*) is Agni. Into that, if fuel sticks are put without the *Svāhā* chant, they would of course, harm him (Agni). When they are offered with *Svāhā* chant, they are food, for, *Svāhā* is food (*Svāhā* imparts to it the quality of food). And hence, he does not injure him, when he offers *samidhs* with *Svāhā*. (Third Brāhmaṇa Ends)

BRĀHMAṆA IV

1. Having then stridden the *Viṣṇukramas* and stood in attendance (before the fire) with *Vātsapra* chantings, when the Sun has set, he first removes the ashes. For, just then (a while ago), he has gratified him (Agni) with *samidhs*. The rejected part of that consumed food, which has settled down, is the ash. This (Agni) is separated from that (ash) and now that he is rid of the dirt, he infuses speech into him. Having infused speech, he places a *samidh* on it and pleases him with food for the night. (This he does saying)—"Night after night carrying untiringly". The meaning of this

एवैतामरिष्टिꣳस्वस्तिमाशास्ते तद्यत्किञ्चातो रात्र्योपसमिधमादधात्याहुतिकृतꣳ हैवास्मै तदुपसमादधाति[3] ॥ १ ॥

अथ प्रातरुदित आदित्ये भस्मैव प्रथममुद्वपत्येतद्वा एनमेतेनान्नेन प्रीणात्येतया समिधा यच्च रात्र्योपसमादधाति तस्यान्नस्य जग्धस्यैष पाप्मा सीदति भस्म तेनैनमेतद्व्यावर्तयति तस्मिन्नपहतपाप्मन्वाचं विसृजते वाचं विसृज्य समिधमादधात्यह्न एवैनमेतदन्नेन प्रीणात्यहरहरप्रयावं भरन्त इति तस्योक्तो बन्धुरह्न[4] एवैतामरिष्टिꣳस्वस्तिमाशास्ते तद्यत्किञ्चातोऽह्नोपसमादधात्याहुतिकृतꣳ हैवास्मै[5] तदुपसमादधाति ॥ २ ॥

अहोरात्रे वाभिवर्तमाने संवत्सरमाप्नुतः संवत्सर इदꣳ सर्वमा ह्नायैवैतामरिष्टिꣳस्वस्तिमाशास्ते ॥ ३ ॥

अथ यदास्मै व्रतं प्रयच्छत्यथ व्रते न्यज्य समिधमादधाति न व्रते न्यञ्ज्यादित्यु हैक आहुराहुतिं तज्जुहुयादनवक्लृप्तं वै तद्यद्दीक्षित आजुहुयादिति ॥ ४ ॥

स वै न्यञ्ज्यादेव दैवो वा अस्यैष आत्मा मानुषोऽयꣳ स यन्न न्यञ्ज्यान्न हैतं दैवमात्मानं प्रीणीयादथ यन्न्यनक्ति[6] तथो हैतं दैवमात्मानं प्रीणाति सा यत्समित्तेन नाहुतिर्यदु व्रते न्यक्ता तेनान्नमन्नꣳहि व्रतम् ॥ ५ ॥

सवै समिधमाधायाथ व्रतयति दैवो वा अस्यैष आत्मा मानुषोऽयं देवा उ वा अग्रेऽथ मनुष्यास्तस्मात्समिधमाधायाथ व्रतयत्यन्नपतेऽन्नस्य नो देहीत्यशनपतेऽशनस्य नो देहीत्येतदनमीवस्य शुष्मिण इत्यनशनायास्य शुष्मिण इत्येतत्प्रप्रदातारं तारिष इति यजमानो वै दाता प्रयजमानं तारिष इत्येतदूर्जं नो धेहि द्विपदे चतुष्पद इत्याशिषमाशास्ते यदु भिन्नायै प्रायश्चित्तिमाहोत्तरस्मिꣳस्तदन्व्याख्यान इति ॥ ६ ॥

३. उपसमिधमादधाति TE
४. बन्धुरह्ना My
५. See notes
६. यं न्यनक्ति V2

has been told. By this, he seeks the same security and well-being for the night and whatsoever he offers (in the nature of fuel) afterwards during the night, he offers only by way of supplementing to the libations.

2. And in the morning, when the Sun has risen, he in the first place removes the ashes. For just then (a while ago), he has gratified him (Agni) with *samidhs.* The rejected part of that consumed food which has settled down is the ash. This (Agni) as separated from that (ash) and now that he is rid of the dirt, he infuses speech into him. Having infused speech he places a *samidh* on it and pleases him with food for the day. (This he does saying) " Day and day carrying untiringly". The meaning of this has been told. By this, he seeks the same security and well-being for the day. And whatsoever he offers in the nature of fuel) afterwards during the day, he offers only by way of supplementing to the libations.

3. Verily,day and night passing on in succession make up a year and the year includes all (the days and nights). So here, he seeks security and well-being for all the days.

4. When they offer him (the Yajamāna) the *vrata* milk (milk to be taken while fasting), he dips a *samidh* in that (milk) and places it (on the fire). But some say let him not dip it (into the milk) because that would amount to his offering a libation and such a libation would be irregular on the part of one who is initiated (*dīkṣita*).

5. Let him certainly dip it, because this (*Āhavanīya* fire) is the divine body of the Yajamāna and this (physical) body is the human one. By not dipping it (and taking the milk all for his human body) he would not be gratifying that divine body of his. By dipping, he satisfies his divine body. That which is (undipped) *samidh* does not become a libation. Only when dipped in the *vrata* milk, it (*samidh*) becomes food, for the *vrata* milk is food.

6. And having offered the *samidh*, he drinks the *vrata* milk; for, that (fire) is his divine body and this (physical body) is his human body. Thus the gods come first and then the man. Therefore after offering the (dipped) *samidh*, he drinks the *vrata* milk. He places that Samidh saying—"O Lord of food!, give us food"—that is 'O Lord of eatables! give us eatables'. "That which removes the pain (of hunger) and nourishing"—meaning that which wards off hunger and gives strength. "Encourage the one who gives us more and more"—(here) the Yajamāna is the giver and it means prompt (the Yajamāna to give more and more). "Give us energy, for the two-footed as well as the four-footed"—thereby he seeks a blessing. Now regarding the expiation in case of the *ukhā* getting broken, about which it was said that it will be explained later.

यद्येषोखा भिद्येत या भिन्ना न वा स्थाल्युरुबिली स्यात्तस्यामेनं पर्यावपेदार्छति वा एषोखा या भिद्यते नार्त्तो इयं देवतानार्त्तायामिममनार्त्तं बिभराणीति तत्रोखायै कपालं पुरस्तात्प्रास्यति तथो हैष एतस्यै स्वायै योनेर्न च्यवतेऽथ मृदमाहृत्योखां चोपशयां च पिष्ट्वा सꣳसृज्योखां करोत्येतयैवावृतानुपहरन्यजुस्तूष्णीमेव पक्त्वा पर्यावपति कर्मभिरेव तत्र प्रायश्चित्तिः पुनस्तत्कपालमुखायामुपसमस्योखां चोपशयां च पिष्ट्वा सꣳसृज्य निदधाति प्रायश्चित्तिभ्यः ॥ ७ ॥

अथ यद्येष उख्योऽग्निरनुगच्छेद्गार्हपत्यं वाव स गच्छति गार्हपत्याद्धि स आहृतो भवति गार्हपत्यादेवैनं प्राञ्चमुद्धृत्योपसमाधायोखां प्रवृञ्ज्यादेतयैवावृतानुपहरन्यजुस्तूष्णीमेव तां यदाग्निरारोहति ॥ ८ ॥

अथ प्रायश्चित्तीकरोति सर्वेभ्यो वा एष एतं कामेभ्य आधत्ते तद्यदेवास्यात्र कामानां व्यवच्छिद्यतेऽग्नावनुगते तदेवैतत्संतनोति संदधात्युभे प्रायश्चित्तीकरोत्यध्वरप्रायश्चित्तिं चाग्निप्रायश्चित्तिं चाध्वरस्य पूर्वामथाग्नेस्तस्योक्तो बन्धुः ॥ ९ ॥

स समिधाज्यस्योपहत्यासीन आहुतिं जुहोति विश्वकर्मणे स्वाहेत्य[7]थोपोत्थाय समिधमादधाति पुनस्त्वादित्या रुद्रा वसवः समिन्धतां पुनर्ब्रह्माणो वसुनीथ यज्ञैरित्येतास्त्वा देवताः पुनः समिन्धतामित्येतद्घृतेन[8] त्वं तन्वं वर्धयस्व सत्याः सन्तु यजमानस्य कामा इति घृतेनाह त्वं तन्वं वर्धयस्व येभ्य उत्कां कामेभ्यो यजमानआधत्तेऽस्य सर्वे सत्याः सन्त्वित्येतत् ॥ १० ॥

अथ यदि गार्हपत्योऽनुगच्छेदरणी वाव स गच्छत्यरणिभ्याꣳ हि स आहृतो भवत्यरणिभ्यामेवैनं मथित्वोपसमाधायप्रायश्चित्तीकरोति ॥ ११ ॥

अथ यदि प्रसुत आहवनीयोऽनुगच्छेद्गार्हपत्यं वाव स गच्छति गार्हपत्याद्धि स आहृतो भवति गार्हपत्यादेवैनं प्राञ्चꣳ साङ्काशिनेन हृत्वोपसमाधाय प्रायश्चित्तीकरोति यस्तस्मिन्कालेऽध्वरः स्यात्तामध्वरप्रायश्चित्तिं कुर्यात्समान्यग्निप्रायश्चित्तिः ॥ १२ ॥

७. विश्वकर्मणेत्यथो V2
८. इत्येतेन त्वं V2

7. If the *ukhā* gets broken, let him transfer this (fire in the *ukhā*) to an unbroken new vessel with a wide mouth, that may be (available) there. The *ukhā* which breaks is defective (infirm), and uninjured is this divinity (i.e. Agni). The perfect has to be in an uninjured (container) so he does (transfer). Into that (new pot), he first throws a broken piece (of the *ukhā*) and thus the Agni is not separated from its own womb. He then takes the clay (left out) and having pounded both the (broken) *ukhā* and the left out clay and makes a paste and produces (remakes) the *ukhā* in the same way (as earlier) without uttering any chant, silently. Having baked it, he transfers (back) the fire into it. The expiation is only in the form of action (re-doing). Then that potsherd (piece of the broken *ukhā* which was originally transferred to the other pot) is replaced into the new *ukhā*, he pounds the temporary pan (the pot used to store the fire during the remaking of the *ukhā*) with the left out clay and making a paste of it, keeps it aside for expiation.

8. And if the fire in the *ukhā* is to get out (extinguished) it doubtless, goes to the *Gārhapatya*, for it is from the *Gārhapatya* it was taken. So it is taken (again) out of the *Gārhapatya* eastward in the *Āhavanīya* and having placed fuel on it, the *ukhā* is deposited on it as before without uttering any chant, silently, whence the fire rises up to it.

9. Then he performs two expiatory rites. For, it is for the attainment of all his wishes that he makes it (the fire). Now whichever of his wishes have been cut off by the fire getting extinguished, is thereby connected and restored. He performs the expiatory rites; the one for the sacrifice and the other for the fire. First he does the one for the sacrifice and then the one for Agni. The reason for doing so has been told.

10. Having taken some ghee on a *samidh*, he offers a libation sitting, saying, "*Svāhā* to Viśvakarman". Then going near (the altar), he offers the *samidh* saying "Again, let the Ādityas, Rudras and Vasus, kindle thee; again, let the Brāhmaṇas, with sacrifices, re-kindle you". "With ghee may you fatten your body and let the wishes of the Yajamāna (come) true" i.e. 'you make your body grow with ghee and for (the attainment) of whatever wishes the Yajamāna makes you up, may they all come true'.

11. And if the *Gārhapatya* fire is to go out (get extinguished) it certainly goes to the churning sticks only, for, it is from the chruning sticks it has been produced. Having (again) churned it out from the chruning sticks, and put fuel on it, he performs two expiatory rites.

12. And on the *Sutya* day (during pressing *soma*), if the *Āhavanīya* fire is to go out (get extinguished), doubtless, it goes to the *Gārhapatya*, for it was taken from *Gārhapatya*. Having collected it (again from *Gārhapatya*) and having carried it straight eastwards and along the *sāṅkāśin* (the string that connects the entrance to the *śālā* upto the northern end of the *sadas*) and put fuel on it, he performs two expiatory rites. Whatever type of (*Soma*) sacrifice is (being performed) at that time, the expiation prescribed for that sacrifice, he should perform. Same is (the procedure) for expiatory rite for the fire-altar.

अथ यद्यग्नीध्रीयोऽनुगच्छेद्गार्हपत्यं वाव स गच्छति गार्हपत्याद्धि स आहृतो भवति गार्हपत्यादेवैनं प्राञ्चमुत्तरेण सदो हृत्वोपसमाधाय प्रायश्चित्तीकरोत्यथ यदि गार्हपत्योऽनुगच्छेत्तस्योक्तो बन्धुः ॥ १३ ॥ इति चतुर्थं ब्राह्मणम् ॥

॥ इति षष्ठोऽध्यायः ॥

13. And if the *Āgnīdhrīya* fire were to go out (get extinguished) it is doubtless, to the *Gārhapatya*, it goes; for, from the *Gārhapatya* it has been taken. Having collected from the *Gārhapatya* eastwards and along the *sāṅkāśin* (upto the northern end of the *sadas*) and put fuel on it, he performs two expiatory rites. And if the *Gārhapatya* is to go out, the procedure has been explained. (Fourth Brāhmaṇa Ends)

(Chapter Six Ends)

सप्तमोऽध्यायः

प्रथमं ब्राह्मणम्

रुक्मं प्रतिमुच्य बिभर्त्ति सत्यꣳ हैतद्यद्रुक्मः सत्यं वा एतं यन्तुमर्हति सत्येनैतं देवा अबिभरुः सत्येनैवैनमेतद्बिभर्त्ति ॥ १ ॥

तद्यत्तत्सत्यमसौ स आदित्यः स हिरण्मयो भवति ज्योतिर्वै हिरण्यं ज्योतिरेषोऽमृतꣳहिरण्यममृतमेष परिमण्डलो भवति परिमण्डलो ह्येष एकविꣳशति निर्बाध एकविꣳशो ह्येष बहिष्ठां निर्बाधं बिभर्त्ति रश्मयो वा एतस्य निर्बाधा बाह्यत उ वा एतस्य रश्मयः ॥ २ ॥

यद्वेव रुक्मं प्रतिमुच्य बिभर्त्त्यसौ वा आदित्य एष रुक्मो नो हैतमग्निं मनुष्यो मनुष्यरूपेण यन्तुमर्हत्येतेनैव रूपेणैतद्रूपं बिभर्त्ति ॥ ३ ॥

यद्वेव रुक्मं प्रतिमुच्य बिभर्त्ति रेतो वा इदꣳ सिक्तमयमग्निस्तेजो वीर्यꣳ रुक्मोऽस्मिꣳस्तद्रेतसि तेजो वीर्यं दधाति ॥ ४ ॥

यद्वेव रुक्मं प्रतिमुच्य बिभर्त्येतद्वै देवा अबिभयुर्यद्वैन इममिह रक्षाꣳसि नाष्ट्रा न हन्युरिति तस्मा एतमन्तिकाद्गोप्तारमकुर्वन्नमुमेवादित्यमसौ वा आदित्य एष रुक्मस्तथैवास्मा अयमेतमन्तिकाद्गोप्तारं करोति ॥ ५ ॥

कृष्णाजिने निष्पूतो[1] भवति यज्ञो वै कृष्णाजिनं यज्ञो वा एतं यन्तुमर्हति यज्ञेनैतं देवा अबिभरुर्यज्ञेनैवैनमेतद्बिभर्त्ति लोमतश्छन्दाꣳसि वै लोमानि छन्दाꣳसि वा ह ते यन्तुमर्हन्ति छन्दोभिरेतं देवा अबिभरुश्छन्दोभिरेवैनमेतद्बिभर्त्ति ॥ ६ ॥

अभि शुक्लानि च कृष्णानि च लोमानि निष्पूतो[2] भवति ऋक्सामयोर्हैते रूपे ऋक्सामे वा एतं यन्तुमर्हतः ऋक्सामाभ्यामेतं देवा अबिभरुर्ऋक्सामाभ्यामेवैनमेतद्बिभर्त्ति शाणो रुक्मपाशस्त्रिवृत्तस्योक्तो बन्धुः ॥ ७ ॥

१. निष्यूतो V2, Pa, H

२. Same as above

Chapter Seven

BRĀHMAṆA I

1. The Yajamāna, wearing a golden ornament (around his neck) carries the *ukhā*. This *rukma* or gold is reality (never perishing even in extreme heat) and because it is reality, it deserves to carry this (*ukhā*). Because gods carried it by means of reality (truth) and so by means of reality he carries it now.

2. The gold which is reality, is yonder Sun and he (Sun) is golden. For, his light is gold and this light is immortality and gold is immortality (indestructible). This (gold) forms a circle, for, he (the Sun) is round. It (the gold chain) has twenty-one knobs and he (the Sun) is the twenty-first. He wears it (in such a way) so that the knobs (project) outwards. The rays are the knobs of the Sun and the rays indeed, are (projecting) outwards.

3. And again why he wears a gold piece for carrying it (the *ukhā*) is because that gold is yonder Sun and man in his human form is unable to bear that fire. It is only in this divine form (solar form got by wearing gold) that he carries it (Agni) of divine form.

4. And again why he wears gold for carrying it (the *ukhā*) is because the fire is the semen deposited here and this (the gold) is brilliance and vitality. Thereby he imparts brilliance and vitality into that semen.

5. And again why he wears gold and carries it (*ukhā*)? Once the gods became apprehensive lest the terrible Rakṣasas may not destroy here that fire of theirs. They made, by his side, yonder Sun to be his (Agni's) protector. Now, indeed, yonder Sun is what is gold here. In like manner, he (Yajamāna) makes that (gold necklace) by his side as protector.

6. It gets packed in a black antelope's skin, for, the black antelope's skin is the sacrifice and sacrifice, indeed deserves to hold it. Because the gods carried it by means of sacrifice. So he now holds it with the sacrifice. (He carries him) with the hairs (inside), for the hairs are the metres and the metres deserve to hold him. Because the gods carried it by means of the meter. So he holds it by means of the hairs.

7. He gets packed by the white and black hairs (of the skin), for, these two are the forms of *Ṛks* and *Sāmans* and the *Ṛks* and *Sāmans* deserve to hold him. Because the gods carried him by means of *Ṛks* and *Sāmans*. So he carries them by means of *Ṛks* and *Sāmans*. The hemp-made string of the gold piece is threefold and its significance has been told.

तमुपरि नाभि भर्त्यसौ वा आदित्य एष रुक्म उपरि वाभ्यु वा एषः ॥ ८ ॥

यद्वेवोपरिनाभि अवाग्वै नाभेरेतः प्रजातिस्तेजो वीर्यꣳ रुक्मो नेन्मे रेतः प्रजातिं तेजो वीर्यꣳ रुक्मः प्रदहादिति ॥ ९ ॥

यद्वेवोपरिनाभ्येतद्वै पशोर्मेध्यतरं यदुपरिनाभि पुरीषसꣳ हिततरं यदवाङ्नाभेस्तद्यदेव पशोर्मेध्यतरं तेनैनमेतद्बिभर्त्ति ॥ १० ॥

यदेवोपरिनाभि यद्वै प्राणस्यामृतमूर्ध्वं तन्नाभेरूर्ध्वैः प्राणैरुच्चरत्यथ यन्मर्त्यं पराक्-न्नाभिमत्येति तद्यदेव प्राणस्यामृतं तदेनमेतदभिसंपादयति तेनैनमेतद्बिभर्त्ति ॥ ११ ॥

अथैनमासन्द्या बिभर्त्तीयं वा आसन्द्यस्याꣳ हीदꣳ सर्वमासन्नमियं वा एतं यन्तुमर्हत्येनयैतं[३] देवा अबिभरुरनयैवैनमेतद्बिभर्ति ॥ १२ ॥

औदुम्बरी भवत्यूर्ग्वै रस उदुम्बर ऊर्जैवैनमेतद्रसेन बिभर्त्यथो सर्व एते वनस्पतयो यदुदुम्बरः सर्वे वा एतं वनस्पतयो यन्तु मर्हन्ति सर्वैरेतं वनस्पतिभिर्देवा अबिभरुः सर्वैरेवैनमेतद्वनस्पतीभिर्बिभर्त्ति ॥ १३ ॥

प्रादेशमात्र्यूर्ध्वा भवति प्रादेशमात्रो वै गर्भो विष्णुर्योनिरेषा गर्भसंमितां तद्योनिं करोत्यरत्निमात्री तिरश्ची बाहुर्वा अरत्निर्बाहु नो वै वीर्यं क्रियते वीर्यसंमितैव तद्भवति वीर्यं वा एतं यन्तुमर्हति वीर्येणैतं देवा अबिभरुर्वीर्येणैवैनमेतद्बिभर्त्ति ॥ १४ ॥

चतुः स्त्रक्तयः पादा भवन्ति चतुः स्त्रक्तीन्यनूच्यानि चतस्रो वै दिशो दिशो वा एतं यन्तुमर्हन्ति दिग्भिरेतं देवा अबिभरुर्दिग्भिरेवैनमेतद्बिभर्त्ति मौञ्जीभी रज्जुभिर्व्युता भवति त्रिवृद्भिस्तस्योक्तो बन्धुर्मृदा दिग्धा तस्यो एवोक्तोऽथ अनतिदाहाय ॥ १५ ॥

३. अर्हत्यनयैतं TE. MD

8. He wears it (the gold piece) above the navel. This gold piece is yonder Sun. He (the Sun) is above the navel (Sun in the form of *Jāṭhara Agni* is situated above the navel).

9. And again, why above the navel is because below the navel is the semen (the source of semen); the procreating region. In order that the gold may impart brilliance and vitality to it (the procreating region) (it is now above the navel).

10. And again, why above the navel is because the region above the navel is the purer part in an animal. The region below is in greater proximity to the foul-smelling part. So this (gold) is worn on that part which is purer in an animal.

11. And again why above the navel is because that which is the immortal part of the vital air is upward-moving. It (the immortal part) is moving up along the vital airs above the navel. That which is the mortal part of the vital air is downward and it moves below the navel. He thus makes him (the sacrificer) obtain the immortal part of the vital air (by wearing the gold above navel) and then carries it (the fire).

12. He then carries him (fire) on a seat—the seat is doubtless, this earth. For, on her (earth) every thing here is settled (*āsanna*) and she (the earth) indeed deserves to sustain him (Agni) because gods carried him by means of her (earth) and therefore he carries him on her (the earth i.e. seat).

13. It (the seat) is made of *Udumbara* wood, for, the *Udumbara* tree is vitality and life-sap and by means of vitality and life-sap, he thus carries him (Agni). Moreover, that *Udumbara* is (representing) all the trees here (on earth) and thus all the trees are engaged in sustaining that (fire). The gods carried him by means of all the trees. So he (Yajamāna) carries him by means of all the trees.

14. It (the seat) is a span-high, for Viṣṇu, as an embryo was span-size. This (seat) is a womb and the womb is made proportionate to the size of the embryo. It (the seat) is a cubit-broad, for a cubit is the length of the fore-arm and strength is exercised by the fore-arm. So it is proportionate to the strength. Strength, it is, that deserves to carry him (Agni), because it is by means of strength that gods carried him. So this one (Yajamāna) carries him by means of strength.

15. The feet (of the seat) make it four-cornered and the four corners are the entrances; for there are four directions. The directions, indeed, deserve to carry him (fire) because the gods, carried him by means of the directions (quarters). So he carries him by means of the quarters. It (the seat) is wound round by cords made of reed grass. The cords are threefold (three-threaded) and the significance of this has been told. It is smeared over with clay and this has also been explained. It is also to prevent over-heating.

अथैनꣳशिक्येन बिभर्त्तीमे वै लोका एषोऽग्निर्दिशः शिक्यं दिग्भिर्हीमे लोकाः शक्नुवन्ति स्थातुं यच्छक्नुवन्ति तस्माच्छिक्यं दिग्भिरेवैनमेतद्बिभर्त्ति षळुद्यामं भवति षड्ढि दिशो मौञ्जं त्रिवृत्तस्योक्तो बन्धुर्मृदा दिग्धं तस्यो एवोक्तोऽथो अनतिदाहाय तस्याप[४] एव प्रतिष्ठाऽप्सु हीमे लोका प्रतिष्ठिता आदित्य आसञ्जनमादित्ये हीमे लोका दिग्भिरासक्ताः स यो हैतदेवं वेदैतेनैव रूपेणैतद्रूपं बिभर्त्ति ॥ १६ ॥

यद्वेवैनꣳशिक्येन बिभर्त्ति संवत्सर एषोऽग्निर्ऋतवः शिक्यमृतुभिर्हि संवत्सरः शक्नोति स्थातुं यच्छक्नोति तस्माच्छिक्यमृतुभिरेवैनमेतद्बिभर्त्ति षळुद्यामं भवति षळृतवस्तस्याहोरात्रे एव प्रतिष्ठाहोरात्रयोर्ह्ययꣳ संवत्सरः प्रतिष्ठितश्चन्द्रमा आसञ्जनं चन्द्रमसि ह्ययꣳ संवत्सर ऋतुभिरासक्तः स यो हैतदेवं वेदैतेन[५] रूपेणैतद्रूपं बिभर्त्ति तस्य ह वा एष संवत्सरभृतो भवति य एवं वेद संवत्सरोपासितो हैव तस्य भवति य एवं न वेदेत्यधिदेवतम् ॥ १७ ॥

अथाध्यात्ममात्मैवाग्निः प्राणाः शिक्यं प्राणैर्ह्ययमात्मा शक्नोति स्थातुं यच्छक्नोति तस्माच्छिक्यं प्राणैरेवैनमेतद्बिभर्त्ति षळुद्यामं भवति षड्ढि प्राणास्तस्य मन एव प्रतिष्ठा मनसि ह्ययमात्मा प्रतिष्ठितोऽन्नमासञ्जनमन्ने ह्ययमात्मा प्राणैरासक्तः स यो हैतदेवं वेदैतेनैव रूपेणैतद्रूपं बिभर्ति ॥ १८ ॥

अथैनमुखया बिभर्त्तीमे वै लोका उखेमे वा एतं लोका यन्तुमर्हन्त्येभिरेतं लोकैर्देवा अबिभरुरेभिरेवैनमेतल्लोकैर्बिभर्त्ति ॥ १९ ॥

४. See notes
५. वेदैतेनैवरूपेण TE, H

16. Now he carries him (the fire on the stool) by means of a sling (loop made of coir). Agni is these worlds and the quarters are the sling. It is by means of these quarters that these worlds are enabled to remain steady. So they are enabled (to stand steady or *śaknuvanti*) it is called *śikya* (sling). He thus carries him by the regions. So it (the sling) has six cords; for, there are also six regions. (Each) cord is threefold (made of winding three strings) and its significance has been told. It (the sling) is smeared with clay and this has also been explained. But it is also to prevent getting burnt (due to over-heating). For that sling, waters are the support (here the word *pratiṣṭhā* or support or foundation refers to the base of the sling which is matlike bottom formation made of cords). Because it is in the waters that these worlds are established. The Sun is the top (beam from which the sling is suspended) and these worlds are tied to (linked to) the Sun by means of these quarters—whoever thus knows this, is carrying this form (of Agni) by this form (of a sling made of waters, quarters and Sun).

17. And again why carries him by means of a sling is because this fire is the year. The seasons are the sling. It is by means of the seasons that the year is enabled (*śaknoti*) to stand and hence it (the seasons) is called *śikya* (sling). So he carries it by means of the seasons. There are six cords corresponding to six seasons. For the year, the day and the night are the support (the matlike bottom of the sling); because the year is established on days and nights. The moon is the top (beam) wherefrom the sling (the year) is suspended. This year is suspended (or linked to the moon) by these seasons. He who knows thus, carries this form of Agni (*ukhyāgni*) by this form (of the year i.e. sling). For him (who knows thus), the *ukhyāgni* becomes one that is carried for a whole year (even if it is carried for a duration less than a year). But whoever does not know thus, for him, the *ukhyāgni* becomes one that is (only) worshipped for a year (and not the one that is carried for a year). Thus it applies to the deities.

18. Now (let us deal with) as applied to self (body). Agni, doubtless is the self. The vital airs are the sling. It is indeed by means of the vital airs that the body is enabled (*śaknoti*) to sustain and hence it is *śikya* (sling). He thus carries him (*ukhyāgni*) by means of vital airs. It is having six cords for, there are six vital airs. Mind, doubtless is the support (matlike bottom of the sling); because this self is established in the mind. Food is the top (beam) from which the sling i.e. the vital airs are suspended). This self is linked to the food by these vital airs. He who knows thus, is carrying this form of *ukhyāgni* by means of this form (of a sling made of *prāṇas*, mind and food).

19. Now he carried him (fire) by means of the *ukhā*. The *ukhā* is these worlds and these worlds, indeed, deserve to carry him. The gods carried him by means of these worlds. So he carries him only by means of these worlds.

सा यदुखा नामैतद्वै देवा एतेन कर्मणैतयावृतेमाँल्लोकानुदखनन्यदुदखनꣳस्तस्मादुत्खोत्खा ह वै तामुखेत्याचक्षते परोक्षं परोक्षकामा हि देवाः ॥ २० ॥

तद्वा उखेति द्वे अक्षरे द्विपाद्यजमानो यजमानोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतद्बिभर्त्ति सो एव कुम्भी सा स्थाली तत्षट् षळृतवः संवत्सरः संवत्सरोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावत्तद्भवति ॥ २१ ॥

अथैनमिण्ड्वाभ्यां परिगृह्णात्यसौ वा आदित्य एषोऽग्निरहोरात्रेऽइण्ड्वेऽमुं तदादित्यमहोरात्राभ्यां परिगृह्णाति तस्मादेषोऽहोरात्राभ्यां परिगृहीतः ॥ २२ ॥

यद्वेवैनमिण्ड्वाभ्यां परिगृह्णात्यसौ वा आदित्य एषोऽग्निरिमा उ लोकाविण्ड्वेऽमुं तदादित्यमाभ्यां लोकाभ्यां परिगृह्णाति तस्मादेष आभ्यां लोकाभ्यां परिगृहीतः परिमण्डले भवतः परिमण्डलौ हीमौ लोकौ मौञ्जे त्रिवृती तस्योक्तो बन्धुर्मृदा दिग्धे तस्यो-एवोक्तोऽथोऽनतिदाहाय ॥ २३ ॥

अथातः संपदेवासन्दी चोखा च शिक्यं च रुक्मपाशश्चाग्निश्च रुक्मश्च तत्षट् षळृतवः संवत्सरः संवत्सरोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावत्तद्भवतीण्ड्वे तदष्टावष्टाक्षरा गायत्री गायत्रोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावत्तद्भवत्यथ सर्वसंयच्चत्वारः पादाश्चत्वार्यनूच्यानि शिक्यं च रुक्मपाशश्च यदु किञ्च रज्जव्यꣳ शिक्यं तदनूखाग्नी रुक्मस्तत्त्रयोदश त्रयोदशमासाः संवत्सरः संवत्सरोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावत्तद्भवति ॥ २४ ॥ इति प्रथमं ब्राह्मणम् ॥

द्वितीयं ब्राह्मणम्

तं तिष्ठन्प्रतिमुञ्चत्यसौ वा आदित्य एष रुक्मस्तिष्ठतीव वा असावादित्योऽथो तिष्ठन्वै वीर्यवत्तर उदङ् प्राङ् तिष्ठꣳस्तस्योक्तो बन्धुः ॥ १ ॥

दृशानो रुक्म उर्व्या व्यद्यौदिति दृश्यमानो ह्येष रुक्म उर्व्या विद्योतते दुर्मर्षमायुः श्रिये रुचान इति दुर्मरं वा एतस्यायुः श्रियो एष रोचतेऽग्निरमृतोऽभवद्वयोभिरिति सर्वैर्वा एष

20. And now why it is called *ukhā* — because at that time, the gods dug out (produced) these worlds by doing this act and by this technique. Since they dug out, it became (*utkha*), and therefore it is called *ukhā* in a mystic style. For, gods like to be concealed (in mystic appellations).

21. Now (the word) *ukhā* has two syllables; the Yajamāna is two-footed and the Yajamāna is Agni; as great as Agni is, as great as is his size, by so much, he thus carries him. That same *ukhā* is a vessel (*kumbhī*), it is a cauldron (*sthālī*). This makes six syllables (two each of the three). Six seasons (make) a year and the year is Agni; as great as Agni is, as great as is his size, so great does this become.

22. He then holds him (the *ukhyāgni*) with two *Inḍvas* (pads made of grass to hold a hot plate). For, he (Agni), is yonder Sun and the two pads are the day and the night. So he holds that Sun by means of the day and the night. So he (Agni) becomes one held by day and night.

23. And again why he holds him with a pair of pads is because this Agni is yonder Sun and these worlds are the pair of pads, he thereby holds that Sun with these two worlds. So he becomes held by these two worlds. They form a circle because these two worlds are circular (halves). (These two pads) are made of triple stringed reed grass and the significance of this has been told. These two are plastered with clay and that too has been explained. It is also to prevent them from being burnt (due to over-heat).

24. Now then (let us make) the count. The seat, the *ukhā*, the sling, the string with gold piece, the fire, the gold—(all these) make for six. There are six seasons for the year and Agni is the year; as great as Agni is, as great as is his size, so great does that become. With the pair of holding pads, it becomes eight and Gāyatrī has eight syllables. Agni is Gāyatra; as great as Agni is, as great as is his size, so great does this become. Now the total counting — four feet (of the seat); four planks (of the seat); the sling (*śikya*); the binding cords; whatever other accessories made of strings; and after the sling (comes) the *ukhā*; which together with the fire and the gold piece make thirteen (items). Thirteen months (make) a year and the year is Agni; as great as Agni is, as great as is his size, by so much it becomes. (First Brāhmaṇa Ends).

BRĀHMAṆA II

1. Standing, he wears that (gold-piece), for, that gold-piece is yonder Sun and yonder Sun is standing as it were. Moreover, while standing, one is stronger. He is facing north-east, the purport of which has been told.

2. "The gold (in the form of the Sun) who is seen, is shining with great brilliance"—i.e. this gold which is visible is shining brilliantly. "With life never-ending, he is flashing forth for prosperity"—because the life-span of this (Sun-

वयोभिरमृतोऽभवद्यदेनं द्यौरजनयदिति द्यौर्वा एतमजनयत्सुरेता इति सुरेता ह्येषा यस्या ह्येष रेतः ॥ २ ॥

अथैनमिण्ड्वाभ्यां परिगृह्णाति नक्तोषासा समनसा विरूपे इत्यहोरात्रे वै नक्तोषासा समनसा विरूपे धापयेते शिशुमेकꣳ समीची इति यद्वै किञ्चाहोरात्रयोस्तेनैतमेव समीची धापयेते द्यावा क्षामा रुक्मोऽन्तर्विभातीति हरन्नेतद्यजुर्जपतीमे वै द्यावापृथिवी द्यावा क्षामा ते एष यन्नन्तरा विभाति तस्मादेतद्धरन्यजुर्जपति देवा अग्निं धारयन्द्रविणोदा इति परिगृह्य निदधाति प्राणा वै देवा द्रविणोदास्त एतमग्र एवमधारयꣳस्तैरेवैनमेतद्धारयति ॥ ३ ॥

अथ शिक्यपाशं प्रतिमुञ्चते विश्वारूपाणि प्रतिमुञ्चते कविरित्यसौ वा आदित्यः कविर्विश्वारूपाणि शिक्यं प्रासावीद्भद्रं द्विपदे च चतुष्पद इत्युद्यन्वा एष द्विपदे[1] चतुष्पदे च भद्रं प्रसौति वि नाकमख्यत्सविता वरेण्य इति स्वर्गो वै लोको नाकस्तमेष उद्यन्नेवानु विपश्यत्यनु प्रयाणमुषसो विराजतीत्युषा वा अग्रे व्युच्छति तस्या एष व्युष्टिं विराजन्ननूदेति ॥ ४ ॥

अथैनमतो[2] विकृत्या विकरोतीदमेवैतद्रेतः सिक्तं विकरोति तस्माद्योनौ रेतः सिक्तं विक्रियते ॥ ५ ॥

सुपर्णोसि गरुत्मानिति वीर्यं वै सुपर्णो गरुत्मान्वीर्यमेवैनमेतदभिसꣳस्करोति त्रिवृत्ते शिर इति त्रिवृतमस्य[3] स्तोमꣳ शिरः करोति गायत्रं चक्षुरिति गायत्रं चक्षुः करोति बृहद्रथन्तरे पक्षाविति बृहद्रथन्तरे पक्षौ करोति स्तोम आत्मेति स्तोममात्मानं करोति पञ्चविꣳशं छन्दाꣳस्यङ्गानीति छन्दाꣳसि वा एतस्याङ्गानि यजूꣳषि नामेति यदेनमग्निरित्याचक्षते तदस्य यजूꣳषि नाम साम ते तनूर्वामदेव्यमित्यात्मा वै तनूरात्मा ते तनूर्वामदेव्यमित्येतद्यज्ञायज्ञियं पुच्छमिति यज्ञायज्ञियं पुच्छं करोति धिष्ण्याः शफा इति धिष्ण्यैर्वा

१. द्विपदे च चतुष्पदे TE, H
२. अथैनमदो V2
३. त्रिवृत्तमस्य TE

Agni) is never-ending and is indeed, shining for the prosperity (of the universe). "Agni became immortal with food" i.e. with all *anna*, he has become immortal. "Because the *Dyaus* (sky) did give birth to him"—for, it is indeed the *Dyaus* that bore him; "that which has good seed" because she (*Dyaus*) is indeed, (possessed) of good seed, whose seed is this (Agni).

3. He then holds him with the pair of holding pads. "The night and the dawn are of one mind, differing in form" night and dawn are doubtless, day and night. They are of one mind and of different forms. "Together you nourish one child"—that is, whatever belongs to the day and the night, with that, they together, indeed, nourish him (Agni). "This gold shines between the sky and the earth"—this chant he utters while taking it (fire). For, heaven and earth are those two; the sky and the earth. He shines, moving between these two. That is why, while taking it (fire), he utters this chant— "The wealth-giving gods held Agni"—with this chant, he holds it by both hands and places it down. The vital airs are the gods who bestow wealth. They held him (Agni) then, in this fashion (chanting these *mantras*). So he (Yajamāna) holds him, now with those very (chants).

4. Then he puts round (his neck) the string of the sling (*śikya*), saying, "The wise one puts on all forms". The wise one, doubtless, is yonder Sun and the sling is the multiple forms. "He delivered good to the two-footed and the four-footed"—because (the Sun) while rising, bestows what is good for the two-footed and for the four-footed. "That prompter of all, and the adorable Savitṛ, illuminates the *nāka* (heaven)"—the heaven is *nāka* (free from misery) and that he illuminates even while rising. "He daily flashes forth behind the dawn"—for, the dawn shines forth in advance and enlightening her, he rises up.

5. From that state, he (Yajamāna) shapes him (Agni) with the *Vikṛti* chants (chants that describe the transformed state of Agni as a bird) (hence) called *Vikṛtis*. He thereby gives shape to that infused seed. By this, the seed (Agni) inside the womb (*ukhā*) attains a shape.

6. "Thou art the divine bird (supreme) with mighty wings"—The supreme is vigour (i.e. by conceiving the fire as supreme), Agni is endowed with vigour. "The Trivṛta *stoma* is thine head"—by this, he makes the *stoma* (hymn with nine *mantras*) called *Trivṛta* (which is chanted first), his head, "*Gāyatra* is thine eye". He thus makes the Gāyatrī metre his eye. "The *Bṛhad* and the *Rathantara sāmans* are your pair of wings"—thereby he makes the twin *Sāmans* called *Bṛhad* and *Rathantara*, his wings. "*Stoma* hymns constitute the self"—by this, he makes the *Pañcaviṁśa stoma* (a hymn with twenty-five *mantras*) as the self (soul). "The metres are thine limbs"—for, the metres are indeed, the limbs of Agni. "The *Yajus* (chants of the *Kṛṣṇa* and *Śukla* types) are your name"—for, the appellation 'Agni' by which he is called are the chants which form his name. "*Vāmadeva sāman* is thine body"—the body, doubtless, is the self and thus it means 'the *Vāmadeva sāman* is thine body or self'. "The

एषोऽस्मिँल्लोके प्रतिष्ठितः सुपर्णोऽसि गरुत्मान्दिवं गच्छ स्वः पतेति तदेनꣳ सुपर्णं गरुत्मन्तं कृत्वाह देवान्गच्छ स्वर्गं लोकं पतेति ॥ ६ ॥

तं वा एतमत्र पक्षपुच्छवन्तं विकरोति यादृग्वै योनौ रेतो विक्रियते तादृग्जायते तद्यदेतमत्र पक्षपुच्छवन्तं विकरोति तस्मादेषोऽमुत्र पक्षपुच्छवाञ्जायते ॥ ७ ॥

तꣳ हैक[4] एतया विकृत्याभिमन्त्र्यान्यां चितिं चिन्वन्ति द्रोणचितं वा रथचक्रचितं वा कङ्कचितं वा प्रउगचितं वोभयतः प्रउगं वा समुह्य पुरीषं वा न तथा कुर्याद्यथा पक्षपुच्छवन्तं गर्भं परिवृश्चेत्तादृक्तत्तस्मादेनꣳ सुपर्णचितमेव चिनुयात् ॥ ८ ॥

तमेतया विकृत्या इत ऊर्ध्वं प्राञ्चं प्रगृह्णात्यसौ वा आदित्य एषोऽग्निरमुं तदादित्यमित ऊर्ध्वं प्राञ्चं दधाति तस्मादसावादित्य इत ऊर्ध्वः प्राङ् धीयते परोबाहु प्रगृह्णाति परोबाहु ह्येष हितोऽथैनमुपावहरति तमुपावहृत्योपरिनाभि धारयति तस्योक्तो बन्धुः ॥ ९ ॥

अथ विष्णुक्रमान्क्रमत एतद्वै देवा विष्णुर्भूत्वेमाँल्लोकानक्रमन्त यद्विष्णुर्भूत्वाक्रमन्त तस्माद्विष्णुक्रमास्तथैवैतद्यजमानो विष्णुर्भूत्वेमाँल्लोकान्क्रमते स यः स विष्णुर्यज्ञः स यः स यज्ञो यमेव स योऽयमग्निरुखायामेतमेव तद्देवा आत्मानं कृत्वेमाँल्लोकानक्रमन्त तथैवैतद्यजमान एतमेवात्मानं कृत्वेमाँल्लोकान्क्रमत उदङ् प्राङ् तिष्ठन्नेतद्वै[5] तत्प्रजापतिर्विष्णुक्रमैरुदङ् प्राङ् तिष्ठन्प्रजा असृजत तथैवैतद्यजमानो विष्णुक्रमैरुदङ् प्राङ् तिष्ठन्प्रजाः सृजते ॥ १० ॥

विष्णोः क्रमोऽसीति विष्णुर्हि भूत्वा क्रमते सपत्नहेति सपत्नान्ह्यत्र हन्ति गायत्रं छन्द आरोहेति गायत्रं छन्द आरोहति पृथिवीमनु विक्रमस्वेति पृथिवीमनु विक्रमते प्रहरति पादं क्रमत ऊर्ध्वमग्निमुद्गृह्णात्यूर्ध्वो हि रोहति ॥ ११ ॥

४. हैत TE

५. तिष्ठन्नेतत्प्रजा TE, H

Yajñāyajñiya sāman is your tail"—he thus makes the *Yajñāyajñiya sāman* his tail. "The fires on the various altars are your hoofs"—because he (Agni) is established in this world through the various fires in their respective altars. "O divine bird of mighty wings! Go to the heaven, fly to the higher world". Thus having shaped him as a divine bird with mighty wings, he asks him to go to the heaven, fly towards the higher world.

7. He shapes him here (in the womb i.e. *ukhā*) as one with wings and tail; for, what way the seed is shaped in the womb, suchlike, it is born and because he shapes him here as (a bird) with wings and tail, therefore he is, hereafter born as one with wings and tail.

8. Now, some people, having addressed (shaped) him with these *Vikṛti* chants (meant for making a bird of him), build up another (type of) fire-altar like the *droṇa* (of a trough shape) altar; *kaṅka* (wheel shaped) altar, *prauga* (kite shaped) altar, *ubhayataḥ prauga* altar or *samuhyapurīṣa* altar. Let him not do so. It is like killing a foetus with wings and tail. Therefore, he should build up only the eagle-altar (*Suparṇaciti*).

9. With this *Vikṛti* chant, he should hold him up from here eastwards. This Agni is yonder Sun. Thus this Sun is held high towards the east. Thereby that Sun is held upwards in the east. He holds him (*ukhyāgni*) up so as it is beyond the reach of the arms; because he (Sun) is beyond arm's reach from here. Then he brings him down. Having brought down, he holds him above the navel. The significance of this has been told.

10. He then takes the Viṣṇu strides, for, the gods, having assumed the form of Viṣṇu walked through these worlds. Since they strode in the form of Viṣṇu, these strides are called *Viṣṇukramas*. In the like manner, this Yajamāna, having assumed the form of Viṣṇu walked through these worlds. Now (he strides) standing with his face north-eastward. For, Prajāpati, standing and facing north-east, created progeny by means of the *Viṣṇukramas*. In the like manner, this Yajamāna, standing and facing north-east, creates offsprings by striding the *Viṣṇukramas*.

11. "Thou art Viṣṇu's stride" (says he); for, it is in the form of Viṣṇu, he takes the strides. 'The killer of enemies'—for he does here, destroy those enemical (to him). "Mount thou the Gāyatrī metre"—for, he does mount the Gāyatrī metre. "Stride on the earth"—for, he is indeed traversing the terrestrial region. He stretches forward (his right) foot and strides. Thereby he lifts the fire upward because he is growing upward.

विष्णोः क्रमोऽसीति विष्णुर्हि भूत्वा क्रमतेऽभिमातिहेत्यभिमातीर्हात्र हन्ति त्रैष्टुभं छन्द आरोहेति त्रैष्टुभं छन्द आरोहत्यन्तरिक्षमनु विक्रमस्वेत्यन्तरिक्षमनु विक्रमते प्रहरति पादं क्रमत ऊर्ध्वमग्निमुद्गृह्णात्यूर्द्ध्वो हि रोहति ॥ १२ ॥

विष्णोः क्रमोऽसीति विष्णुर्हिभूत्वा क्रमतेऽरातीयतो हन्तेत्यरातीयतो ह्यत्र हन्ति[६] जागतं छन्द आरोहेति जागतं छन्द आरोहति दिवमनु विक्रमस्वेति दिवमनु विक्रमते प्रहरति पादं क्रमत ऊर्ध्वमग्निमुद्गृह्णात्यूर्द्ध्वो हि रोहति ॥ १३ ॥

विष्णोः क्रमोऽसीति विष्णुर्हि भूत्वा क्रमते शत्रूयतो हन्तेति शत्रूयतो ह्यत्र हन्त्यानुष्टुभं छन्द आरोहेत्यानुष्टुभं छन्द आरोहति दिशोऽनु विक्रमस्वेति सर्वा दिशोऽनु वीक्षते न प्रहरति पादं नेदिमाँल्लोकानतिप्रणश्यानीत्यूर्ध्वमेवाग्निमुद्गृह्णाति सꣳ ह्यारोहति ॥ १४ ॥

अथैनमतिप्र[७]गृह्णात्येतद्वै देवा अकामयन्त पर्ज्जन्यो[८] रूपꣳ स्यामेति त एतेनात्मना[९] पर्ज्जन्यो रूपमभवꣳस्तथैवैतद्यजमान एतेनात्मना पर्ज्जन्यो रूपं भवति ॥ १५ ॥

अक्रन्ददग्निस्स्तनयन्निव द्यौरिति क्रन्दतीव हि पर्ज्जन्यस्स्तनयन्क्षामा रेरिहद्वीरुधः समञ्जन्निति क्षामा वै पर्ज्जन्यो रेरिह्यमाणो वीरुधः समनक्ति सद्यो जज्ञानो विहीमिद्धो अख्यदिति सद्यो वा एष जज्ञान इदꣳ सर्वं विख्यापयत्या रोदसी भानुना भात्यन्तरितीमे वै द्यावापृथिवी रोदसी ते एष भानुना भाति परोबाहु प्रगृह्णाति परोबाहु[१०] हि पर्ज्जन्यः ॥ १६ ॥

अथैनमुपावहरत्येतद्वै योऽस्मिँल्लोके रसो यदुपजीवनं तेनैतत्सहोर्ध्व इमाँल्लोकान्रोहत्यग्निर्वास्मिँल्लोके रसोऽग्निरुपजीवनं तद्यत्तावदेव स्यान्न हास्मिँल्लोके रसो नोपजीवनꣳ स्यादथ यत्प्रत्यवरोहत्यस्मिन्नेवैतल्लोके रसमुपजीवनं दधाति ॥ १७ ॥

६. हरति V2

७. अतिप्रतिगृह्णाति V2, My

८. See notes

९. त तेनात्मना V2, H, My

१०. See notes

12. "Thou art the stride of Viṣṇu"—for, he strides, doubtless, after becoming Viṣṇu. "O Slayer of the enemies!"—for, he is now killing those who hate (him). "Thou mount the Triṣthubh metre"—for, he is mounting the Tristhubh metre. "Stride over the air"—for, he is indeed, traversing the mid region. He stretches forward his foot and strides. Thereby he lifts the fire upward because he is indeed, growing upwards.

13. "Thou art the stride of Viṣṇu"—for, he strides, doubtless, after assuming the form of Viṣṇu, "O slayer of the evil-minded!"—for he now does kill the evil-minded. "Thou mount the Jagatī metre"—for, he is mounting the Jagatī metre. "Stride on the sky". For, he is traversing the sky. He stretches forward his foot and strides. Thereby he raises the fire upward, because he is indeed growing upwards.

14. "Thou art the stride of Viṣṇu"—for he strides, doubtless after becoming Viṣṇu, "O killer of those who harm!"—for, he is now killing those who harm (him). "Thou mount the Anuṣṭubh metre"—for, he is mounting the Anuṣṭubh metre. "Stride over the quarters"—he looks around all the quarters but does not stretch his foot (to take the stride); thinking, "Lest I devastate these worlds". But (though not stretching the foot) he raises the fire upwards; thereby ascends completely (reaches the top).

15. Then he holds him (fire) thus (towards north-east). At that time, the gods were wishing "May we have the form of *parjanya* (cloud)". They with this body (of Agni) assumed the form of cloud. In the like manner, this Yajamāna with this body (of *ukhyāgni*) takes the form of the cloud.

16. "Agni (as cloud) roared like the thundering sky"—for, the cloud (Agni) thundering, roars as it were. "Agni (the cloud) repeatedly licking and drenching the plants and creepers"—for, the cloud is indeed *kṣāmā* (the scorcher of earth when not raining) and he is licking the plants and creepers making them wet. "Just born and well-kindled, he brightens"—for, this fire (cloud) is just born, he brightens all these. "With his light he shines between the two worlds"—for, sky and earth are these two worlds and they are lighted by his rays. He holds it (the *ukhā*) up, so as to be beyond the reach of his arms, for the cloud is indeed, beyond arm's reach.

17. He then brings it down, for, (when it was raised up) whatever sap and whatever sustenance there is in this earth, has risen up with it to those worlds (the *Dyauh* and aerial regions). It is indeed Agni which is the sap and sustenance in this world (earth). If that were to be there (in the raised position) there won't be any sap or sustenance (left over) in this earth. So by bringing it down, he restores sap and sustenance to this world.

यद्वेव प्रत्यवरोहत्येतद्वा एतदिमाँल्लोकानित ऊर्ध्वो रोहति स सपराङिव रोह इयमु वै प्रतिष्ठा तद्यत्तावदेव स्यात्प्र हास्माल्लोकाद्यजमानश्च्यवेताथ यत्प्रत्यवरोहतीमामेवै-तत्प्रतिष्ठामभिप्रत्यैत्यस्यामेवैतत्प्रतिष्ठायां प्रतितिष्ठति ॥ १८ ॥

यद्वेव प्रत्यवरोहत्येतद्वा एतदिमाँल्लोकानित ऊर्ध्वो जयति स सपराङिव जयो यो वै पराङेव जयत्यन्ये वै तस्य जितमन्ववस्यन्त्यथ यदुभयथा[११] जयति तस्य तत्र कामचरणं भवति तद्यत्प्रत्यवरोहतीमानेवैतल्लोकानितश्चोर्ध्वानमुतश्चार्वाचो जयति ॥ १९ ॥

अग्नेऽभ्यावर्त्तिन्नभि मा निवर्त्तस्वाग्नेऽङ्गिरः पुनरूर्जा सह रय्येत्येतेन मा सर्वेणाभिनिवर्त्त-स्वेत्येतच्चतुष्कृत्वः प्रत्यवरोहति चतुर्हि कृत्व ऊर्ध्वो रोहति तद्यावत्कृत्व ऊर्ध्वो रोहति तावत्कृत्वः प्रत्यवरोहति तमुपाहृत्योपरिनाभि धारयति तस्योक्तो बन्धुः ॥ २० ॥ इति द्वितीयं ब्राह्मणम् ॥

तृतीयं ब्राह्मणम्

अथैनमभिमन्त्रयत आयुर्वा अग्निरायुरेवैतदात्मन्धत्त आ त्वाहार्षमित्याह्येनꣳ हरन्त्यन्तर-भूरित्यायुरेवैतदन्तरात्मन्धत्ते ध्रुवस्तिष्ठाविचाचलिरित्यायुरेवैतद्ध्रुवमन्तरात्मन्धत्ते विशस्त्वा सर्वा वाञ्छन्त्वित्यन्नं वै विशोऽन्नं त्वा सर्वे वाञ्छन्त्वित्येतन्मा त्वद्राष्ट्रमधिभ्रशदिति श्रीर्वै राष्ट्रं मा त्वच्छ्रीरधिभ्रशदित्येतत् ॥ १ ॥

अथ शिक्यपाशं च रुक्मपाशं चोन्मुञ्चते[१] वारुणो वै पाशो वरुणपाशादेव तत्प्रमुच्यते वारुण्यर्चा स्वेनैवैनमेतदात्मना स्वया देवतया वरुणपाशात्प्रमुच्यत उदुत्तमं वरुणपाश-मस्मदवाधमं विमध्यमꣳ श्रथायेति यथैव यजुस्तथा बन्धुरथा वयमादित्य व्रते तवानागसो अदितये स्यामेतीयं वा अदितिरनागसस्तुभ्यं चास्यै[२] च स्यामेत्येतत् ॥ २ ॥

११. यदुभयथो

१. चोन्मुच्यते TE
२. वास्यै V2, H

18. And again why he brings it down is because, he is indeed rising up to those worlds from this world (earth) he is as it were returning to those respectable worlds. But this earth is the abode and if he (Agni) were to (continue) there (other worlds), The Yajamāna, would be removed from this world. But when he is lowered, he comes back to his abode and settles down in his own abode (thereby keeps the Yajamāna here).

19. And again why he brings it down—indeed rising up to those worlds from this world (earth), he is as it were conquerring those respective worlds upwards (in one direction). Other (enemies) occupy those regions (left behind by him as he advances). But he who conquers both ways (while advancing and while returning) he holds his sway in those regions. So, when he (Agni) comes down, he conquers the worlds upward from here and those below from there.

20. "O Agni who is returning! turn thee back to me—with energy, with vigour, with offspring, with prosperity, with gain, with wisdom, with wealth, with plenty". OAgni Angiras! you return unto me with all these". Thus chanting he lowers the fire in four stages; for, it was raised in four stages. Thus as many stages as it was raised upwards in so many stages it is lowered. Having lowered it, he holds it above his navel; the significance of this has been told. (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. He then addresses him (Agni)— for Agni is vital power. He thus lays vital power into his self— 'Hither have brought thee'; for they do indeed bring him hither. 'Thou hast entered'— he then lays vital power into his self— 'Stand thou firm, never staggering!' — he thus lays the vital power firmly into his self;— 'May all the people long for thee!' — the people are food. Thus 'May all food long for thee!'— 'May thy rule not fall away from thee!' — rule means glory. Thus 'May thy glory not fall away from thee!'

2. He then unties the sling of the netting, and the sling of the gold plate— for the sling belongs to Varuṇa: he thus frees himself from Varuṇa's noose. He does so with a verse to Varuṇa. He thus frees himself from Varuṇa's noose by its own self, by its own deity. 'Take off from us, O Varuṇa, the uppermost cord, down (take) the lowest, away the middle one!' — as the text, so the meaning — and so, "O Āditya! may we be sinless in thy service for safety (Aditi)". Aditi is this earth, thus, 'Sinless may we belong to thee and to her (the earth)!'

अथैनमिति प्रगृह्णाति एतद्वा एनमदो विकृत्येत ऊर्ध्वं प्राञ्चं प्रगृह्णाति तं तत इति प्रगृह्णाति तद्यत्तावदेवाभविष्यदत्र हैवैष व्यरꣳस्यताथ यदेनमिति प्रगृह्णाति तस्मादेष इतीन्वाथेति पुनरैत्यग्रे बृहन्नुषसामूर्ध्वो अस्यादित्यग्रे ह्येषबृहन्नुषसामूर्ध्वस्तिष्ठति निर्जगन्वान्तमसो ज्योतिषागादिति निर्जगन्वान्वा एष रात्र्यै तमसोऽह्ना ज्योतिषैत्यग्निर्भानुना रुशता स्वङ्ग इत्यग्निर्वा एष भानुना रुशता स्वङ्ग आजातो विश्वा सद्मान्यप्रा इतीमे वै लोका विश्वा सद्मानि तानेष जात आपूरयति परोबाहु प्रगृह्णाति परोबाहुर्ह्येष[3] इतोऽथैन-मुपावहरतीमामेवैतत्प्रतिष्ठामभिप्रत्यैत्यस्यामेवैतत्प्रतिष्ठायां प्रतितिष्ठति जगत्या जगती हेमाँल्लोकानमुतोऽर्वाचो व्यश्नुते ॥ ३ ॥

हꣳसः शुचिषदित्यसौ वा आदित्यो हꣳ सः शुचिषद्वसुरन्तरिक्षसदिति वायुर्वै वसुरन्तरिक्षसद्धोता वेदिषदित्यग्निर्वै होता वेदिषदतिथिरिति सर्वेषां वा एष भूतानामतिथिर्दुरोणसदिति विषमसदित्येतन्नृषदिति प्राणो वै नृषन्मनुष्या नरस्तद्योऽयं मनुष्येषु प्राणोऽग्निस्तमेतदाह वरसदिति सर्वेषु ह्येष वरेषु सन्न ऋतसदिति सत्यसदित्येतद्व्योमसदिति सर्वेषु ह्येष व्योमसु सन्नोऽब्जा गोजा इत्यब्जाश्च ह्येष गोजाश्चर्तजा इति सत्यजा इत्येतदद्रिजा इत्यद्रिज ह्येष ऋतमिति सत्यमित्येतद्बृहदिति निदधाति बृहद्ध्ये[4]षस्तद्यदेष तदेनमेतत्कृत्वा निदधाति द्वाभ्यामक्षराभ्यां द्विपाद्यजमानो यजमानोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतन्निदधाति ॥ ४ ॥

अथैनमुपतिष्ठत एतद्वा एनमेतल्लघूयतीव यदेनेन सहेति चेति चेमाँल्लोकान्क्रमते तस्मा एवैतं निह्नुतेऽहिꣳसायै ॥ ५ ॥

यद्वेवोपतिष्ठत एतद्वै देवा अबिभयुर्यद्वै नोऽयमिमाँल्लोकानन्तिकान्न हिꣳस्यादिति तदेभ्य एवैनमेतं लोकेभ्योऽशमयꣳस्तथैवैनमयमेतदेभ्यो लोकेभ्यः शमयति सीद त्वं

३. See notes on 7-2-16 above बाहु ह्येष V2
४. बृहद्धेष TE

3. He then holds him (Agni) up in this way (towards south-east) for, on that former occasion he raises him upwards towards the east from here with that chant. If that had ended with that, he (the Sun) would have halted there (in the north) itself. But in as much as he thus holds him up (in this way towards south-east) this (Sun) having gone (northwards) thus, comes back thus (towards the south). (He does so saying) "The great one hath stood up erect before the dawns" for before the dawn, the great one (Agni) indeed stands up erect. "Emerged from the gloom he hath come with light"—for emerged from the gloom, the dark night, he indeed comes with light, with the day. "Well shaped with shining brilliance"—for he, (Agni) is indeed well-formed with shining brilliance. "When he was born, he hath filled all the homesteads"—all homesteads doubtless, means all these worlds and these he indeed fills (with light) when born. He holds him up so as to be beyond the arm's length, for he (the Sun) is beyond the arm's reach from here. He then lowers him; he thereby comes back to this resting place. He does so with a Jagatī chant, for the Jagatī brings down these worlds from above.

4. "The swan dwelling in the light"—the swan dwelling in the light indeed, is yonder Sun. "The *vasu* dwelling in the aerial region"—the wealth dwelling in the aerial region, is doubtless, the wind. "The priest seated on the altar"—the priest seated on the altar is indeed Agni. "The guest" because he (Agni) is the guest of all beings. "One dwelling in this uneven abode"—that is, dwelling in a rugged place. "The one dwelling in man"—the one who dwells in man is indeed the vital air; and man means human beings. He who lives in human beings as vital air or Agni is meant here. "The one who dwells in space"—for he (Agni) is indeed seated in all spaces. "Seated in eternal law"— that is the one seated in truth. "The sphere dwelling"—for he is indeed found in all spheres. "The one born of water; born by cow"—for he is indeed water-born and cow-born. " One born of eternal truth" — means one born of truth. "One born of the rocks" — for he is born from the rock. "He is eternal truth (itself)"— that is he is truth (itself). "The one who is great"—so saying he deposits him (on the seat). He is indeed great and having made him thus great, he places him (on the seat). He does so with two syllables (*Bṛhat*) for, the Yajamāna is two-footed and the Yajamāna is Agni; as great as Agni is, as great as is his size, with so much he places him.

5. He then stands worshipfully before him (Agni). For, he makes (the Agni) as it were, disrespected when he (Yajamāna) strides with him through these worlds both times (upwards) and thus (downwards). He now makes amends for that so that he (Agni) may not hurt him.

6. And again why he worshipfully stands by him—the Gods at that time, feared that he may injure these worlds by being so near; so they appeased him towards these worlds. In the like manner does he (the Yajamāna) now appease him towards these worlds. "Be seated in this thy mother's lap, O Agni! with your effulgence

मातुरस्या उपस्थेऽन्तरग्ने रुचा त्वꣳशिवो भूत्वा मह्यमग्ने अथो सीद शिवस्त्वमिति शिवः शिर इति शमयत्येवैनमेतदहिꣳसायै तथो हैष इमाँल्लोकाञ्छान्तो न हिनस्ति ॥ ६ ॥

त्रिभिरुपतिष्ठते त्रय इमे लोका अथो त्रिवृदग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवास्मा एतन्निह्नुते[5]ऽथो तावतैवैनमेतदेभ्यो लोकेभ्यः शमयति ॥ ७ ॥ इति तृतीयं ब्राह्मणम् ॥

चतुर्थं ब्राह्मणम्

अथ वात्सप्रेणोपतिष्ठते एतद्वै प्रजापतिर्विष्णुक्रमैः प्रजाः सृष्ट्वा ताभ्यो वात्सप्रेणायुष्यम-करोत्तथैवैतद्यजमानो विष्णुक्रमैः प्रजाः सृष्ट्वा ताभ्यो वात्सप्रेणायुष्यं करोति ॥ १ ॥

स हैष दाक्षायणहस्तो यद्वात्सप्रं तस्माद्यं जातं कामयेत सर्वमायुरियादिति वात्सप्रेणै-नमभिमृशेत्तदस्मै जातायायुष्यं करोति तथो ह सर्वमायुरेत्यथ यं कामयेत वीर्यवान्त्स्यादिति विकृत्यैनं पुरस्तादभिमन्त्रयेत तथो ह स वीर्यवान्भवति ॥ २ ॥

दिवस्परि प्रथमं जज्ञे अग्निरिति प्राणो वै दिवः प्राणादु वा एष प्रथममजायतास्मद्द्वितीयं परि जातवेदा इति यदेनमदो द्वितीयं पुरुषविधोऽजनयत्तृतीयमप्स्विति यदेनमदस्तृतीय-मद्भ्योऽजनयन्नृमणा अजस्रमिति प्रजापतिर्वै नृमणा अग्निरजस्र इन्धान एनं जरते स्वाधीरिति यो वा एनमिन्धे स एनं जनयते स्वाधीः ॥ ३ ॥

विद्मा ते अग्ने त्रेधा त्रयाणीत्यग्निर्वायुरादित्य एतानि हास्य तानि त्रेधा त्रयाणि विद्मा ते धाम बिभृता पुरुत्रेति यदिदं बहुधा विह्रियते विद्मा ते नाम परमं गुहा यदिति यविष्ठ इति वा अस्य तं नाम परमं गुहा[1] विद्मा तमुत्सं यत आजगन्थेत्यापो वा उत्सोऽद्भ्यो वा एष प्रथममाजगाम ॥ ४ ॥

समुद्रेत्वा नृमणा अप्स्वन्तरिति प्रजापतिर्वै नृमणा अप्सु त्वा प्रजापतिरित्येतन्नृचक्षा ईधे दिवोऽग्र ऊधन्निति प्रजापतिर्वै नृचक्षा आपो दिव ऊधस्तृतीये त्वा रजसि

५. एते निह्नुते T E

१. गुहायद्विद्मा TE, V2

contained in you. Be favourable to her and be auspiciously seated, thou art auspicious". Thus he appeases him (Agni) so that he will be harmless. That is why he becomes appeased and does not injure these worlds.

7. With three (chants) he stands in prayer to him, for, there are three worlds and threefold is Agni. As great as Agni is, as great as is his size, with so much he thereby makes amends to him and with so much does he thereby appease him towards these worlds. (Third Brāhmaṇa Ends)

BRĀHMAṆA IV

1. He then stands by him worshipping with the *Vātsapra* chants (ascribed to Vātsaprī Bhalandana), because, Prajāpati by means of the Viṣṇu strides produced living beings and endowed them with longevity of life by means of the *Vātsapra* chants. In the like manner, the Yajamāna having produced the creatures by means of Viṣṇu strides, endows them with longevity of life by *Vātsapra*.

2. *Vātsapra* is the hand (bestower) of longevity of life associated with life-breath. That is why in the case of a new-born, if one wishes "Let him live the full span of life", he should be touched with chanting of *Vātsapra* and he thereby blesses him with longevity. By that the new-born lives the full span of life. If one desires, let the new-born be vigorous, let him first utter the *Vikṛti* chant (and then the *Vātsapra*) and that one accordingly becomes vigorous.

3. "From the sky, Agni was first born and sky, doubltess, is the breath". So from the breath indeed, Agni was first born. "From us, for the second time, that knower of all beings (Agni was born)"—for, he (Yajamāna) produced him in the human way; it is his second (birth). "Third time from waters"—because he was generated from waters for the third time. "He who is gracious to men and unhurt"—Prajāpati is indeed gracious to human beings and Agni is unhurt. Kindling him, the wise one, generates him "For, he the wise one generates him" for kindling.

4. "We know, O Agni, thy threefoldness in your three (forms)"—Agni, Vāyu and Āditya are his threefoldness in three (forms). "We know thy manifold abodes situated all around"—in as much as he (Agni) is here distributed many ways. "We know thy supreme name which is in secret"—for "The youngest"—that is that (supreme) name. "We know that supreme secret abode whence thou art come"—the abode doubtless, is the (heavenly) waters, for from the waters he came first.

5. "In the sea, the one gracious to human (produced) then in the waters"—the one gracious to humans is Prajāpati, thus in the waters Prajāpati (kindled) thee. "The one who watches the men kindled thee, O Agni! in the udder of the sky"—the one who watches the men, is doubtless, the Prajāpati and the udder of the sky is the

तस्थिवाꣳसमिति द्यौर्वै तृतीयꣳ रजोऽपामुपस्थे महिषा अवर्द्धन्निति प्राणा वै महिषा दिवि त्वा प्राणा अवर्धन्नित्येतत् ॥ ५ ॥

ता एता एकव्याख्याना एतमेवाभि ता आग्नेयस्त्रिष्टुभस्ता यदाग्नेय्यस्तेनाग्निरथ यत्त्रिष्टुभो यदेकादश तेनेन्द्र ऐन्द्राग्नेऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतदुपतिष्ठत इन्द्राग्नी उ वै सर्वे देवाः सर्वदेवत्योऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतदुपतिष्ठते ॥ ६ ॥

यद्वेव विष्णुक्रमवात्सप्रे भवतो विष्णुक्रमैर्वै प्रजापतिरिमं लोकमसृजत वात्सप्रेणाग्निं विष्णुक्रमैर्वै प्रजापतिरन्तरिक्षमसृजत वात्सप्रेण वायुं विष्णुक्रमैर्वै प्रजापतिर्दिवमसृजत वात्सप्रेणादित्यं विष्णुक्रमैर्वै प्रजापतिर्दिशोऽसृजत वात्सप्रेण चन्द्रमसं विष्णुक्रमैर्वै प्रजापतिर्भूतमसृजत वात्सप्रेण भविष्यद्विष्णुक्रमैर्वै प्रजापतिर्वित्तमसृजत वात्सप्रेणाशां विष्णुक्रमैर्वै प्रजापतिरहरसृजत वात्सप्रेण रात्रिं विष्णुक्रमैर्वै प्रजापतिः पूर्वपक्षानसृजत वात्सप्रेणापरपक्षान्विष्णुक्रमैर्वै प्रजापतिरर्धमासानसृजत वात्सप्रेण मासान्विष्णुक्रमैर्वै प्रजापतिर्ऋतूनसृजत वात्सप्रेण संवत्सरं तद्यद्विष्णुक्रमवात्सप्रे भवत एतदेव तेन सर्वꣳ सृजते ॥ ७ ॥

यद्वेव विष्णुक्रमवात्सप्रे भवतो विष्णुक्रमैर्वै प्रजापतिः स्वर्गं लोकमभिप्रायात्स एतदवसानमपश्यद्वात्सप्रं तेनावास्यदप्रदाहाय यद्धि युक्तं न विमुच्यते प्र तद्दह्यते तथैवैतद्यजमानो विष्णुक्रमैरेव स्वर्गं लोकमभिप्रयाति वात्सप्रेणावस्यति ॥ ८ ॥

स वै विष्णुक्रमान्क्रान्त्वाऽथ तदानीमेव वात्सप्रेणोपतिष्ठते यथा प्रयायाथ तदानीमेवापि विमुञ्चेत्तादृक्तद्देवानां वै विधामनु मनुष्यास्तस्मादु हेदमुत मानुषो ग्रामः प्रयायाथ तदानीमेवावस्यति ॥ ९ ॥

तद्वा अहोरात्रे एव विष्णुक्रमा भवन्त्यहोरात्रे वात्सप्रमहोरात्रे एव तद्यान्यहोरात्रे क्षेम्यो भवति तस्मादु हेदमुत मानुषो ग्रामोऽहोरात्रे यात्वाहोरात्रे क्षेम्यो भवति ॥ १० ॥

स वा अर्धमेव संवत्सरस्य विष्णुक्रमान्क्रमते अर्धं वात्सप्रेणोपतिष्ठते मध्ये ह संवत्सरस्य स्वर्गो लोकः स यत्कनीयोऽर्धात्क्रमेत न हैतꣳ स्वर्गं लोकमभिप्राप्नुयादथ

waters. "Thee whilst standing in the third region"—the third region, doubtless, is the sky. "The buffaloes made (thee) grow in the lap of the waters"—the buffaloes doubtless, are the vital airs. Thus "the vital airs made thee grow in the sky".

6. These (three chants) have the same explanation since they are related to Agni; they are Tristubh chants regarding Agni and hence they are Agni (themselves). Since they are in Tristubh metre, with eleven (syllables), they are Indra. In Indra and Agni (one); as much as Agni is, so great is his size, with so much he stands in worship by him. Indra and Agni are all the gods. And Agni is of all deities; as great as is his size, with so much, he stands worshipping by him.

7. And again why the Viṣṇu strides and *Vātsapra* are performed—by the Viṣṇu strides, Prajāpati created this world and by the *Vātsapra*, the Agni; by the Viṣṇu strides, Prajāpati created the aerial region and by the *Vātsapra*, the Vāyu; by the Viṣṇu strides, Prajāpati created the sky and by the *Vātsapra*, the Āditya; by Viṣṇu strides, Prajāpati created the regions and by *Vātsapra*, the moon; by the Viṣṇu strides, Prajāpati created that which has been and by the *Vātsapra* that which shall be; by Viṣṇu strides, Prajāpati created wealth and by the *Vātsapra*, hope; by Viṣṇu strides, Prajāpati created the day and by the *Vātsapra*, the night; by the Viṣṇu strides, Prajāpati created the bright fortnight and by the *Vātsapra;* the dark fortnight; by the Viṣṇu strides, Prajāpati created the half-month and by the *Vātsapra*, the months; by the Viṣṇu strides, Prajāpati created the seasons and by the *Vātsapra*, the year; thus the reason why he performs the Viṣṇu stride and *Vātsapra* is that he thereby even now creates everything.

8. And again why the Viṣṇustrides and *Vātsapra*—because it is only by Viṣṇu strides, Prajāpati went up to the heavens and saw the *Vātsapra* as the end of his journey (the means by which he unyoked the steeds) and by that he unyoked (the steeds) to avoid chafing; for, when the yoked animal is not unyoked, it is chafed. In the like maner, this Yajamāna, proceeds to the heaven by means of Viṣṇu strides and unyokes by means of *Vātsapra*.

9. Having stridden the Viṣṇu strides, he then forthwith stands by the fire worshipping it with *Vātsapra*, just as one who has travelled, unyokes (the steeds) forthwith. Men (do) after the manner of the gods, hence even now, when a troop of men have journeyed, they immediately unyoke (the beasts that draw their vehicle).

10. Then, the Viṣṇu strides indeed are (performed) in a day and a night; and the *Vātsapra* (performed in another) day and night. Thus in one day and one night, he travels, rests for a day and night and hence even now when a troop of men journey for a day and night, they take rest for a day and night.

11. Only for one half of the year, he strides the Viṣṇu strides and for one half he worships the fire with *Vātsapra*; for the world of heaven falls in the middle of the year. Thus were he to stride for less than half (year), he would not reach that world of heaven; were he to do so for more than half year, he would have passed beyond

यद्धूयोऽर्धापराङ् हैतꣳ स्वर्गं लोकमभिप्रणश्येदथ यदर्धं क्रमतेऽर्धमुपतिष्ठते तत्संप्रति स्वर्गं लोकमास्त्वा विमुच्यते[२] ॥ ११ ॥

ताभ्यां वै विपर्यासमेति यथा महान्तमध्वान विमोकꣳ समश्नुवीत[३] तादृक्तस्य वै पुरस्ताच्चोपरिष्टाच्चोभे विष्णुक्रमवात्सप्रे समस्यत्यहर्वै विष्णुक्रमा रात्रिर्वात्सप्रमेतद्वा इदꣳ सर्वं प्रजापतिः प्रजनयिष्यꣳश्च प्रजनयित्वा चाहोरात्राभ्यामुभयतः पर्यगृह्णात्तथैवैतद्यजमान इदꣳ सर्वं प्रजनयिष्यꣳश्च प्रजनयित्वा चाहोरात्राभ्यामुभयतो विमोकं परिगृह्णाति ॥ १२ ॥

तदाहुः यदहर्विष्णुक्रमा रात्रिर्वात्सप्रमथोभे एवाहन्भवतो न रात्र्यां कथमस्यापि रात्र्यां[४] कृते भवत इत्येतद्वा एने[५] अदो दीक्षमाणः पुरस्तादपराह्ण उभे समस्यति रात्रिर्हि तद्यदपराह्णोऽथैने [६]एतत्सन्निवप्स्यन्नुपरिष्टान्पूर्वाह्ण उभे समस्यत्यहर्हैतद्यापूर्वाह्ण एवमु हास्योभे एवाहन्कृते भवत उभे रात्र्याम् ॥ १३ ॥

स यदहः सन्निवप्स्त्यन्त्स्यात्तदहः प्रातरुदित आदित्ये भस्मैव प्रथममुद्वपेति[७] भस्मोदुप्याथ[८] वाचं विसृजते वाचं विसृज्य समिधमादधाति समिधमाधाय भस्मापोऽभ्यवहरति यथैव यजुस्तस्याभ्यवहरणं तथापादाय भस्मनः प्रत्येत्योखायामोप्योपतिष्ठते ॥ १४ ॥

अथ प्रायश्चित्तीकरोति स यदि विष्णुक्रमीयमहः स्याद्विष्णुक्रमान्क्रान्त्वा वात्सप्रेणोपतिष्ठेताथ यदि वात्सप्रीयं वात्सप्रेणोपस्थाय विष्णुक्रमान्क्रान्त्वा वात्सप्रमन्ततः कुर्यान्न विष्णुक्रमानन्ततः कुर्याद्यथा प्रयाय न विमुञ्चेत्तादृक्तदथ यद्वात्सप्रमन्ततः करोति प्रतिष्ठा वै वात्सप्रं यथा प्रतिष्ठापयेदवसाययेत्तादृक्तस्मादु वात्सप्रमेवान्ततः कुर्यात् ॥ १५ ॥ इति चतुर्थं ब्राह्मणम् ॥

॥ इति सप्तमोऽध्यायः ॥

२. विमुञ्चते MD, TE
३. अध्वानꣳ समश्नुते V2, My
४. रात्र्या कृते V2
५. एते अतो V2, एने अहो My
६. Sandhi archaic
७. उद्वपति V2, Pa, H
८. भस्मोदुप्य वाचं MD

that world of heaven and missed it, but when he strides for one half and worships the fire for one half, he unyokes forthwith after reaching the world of heaven.

12. He proceeds with these two alternatively, even as one would travel a long distance, unyoking (intermittently). In the beginning (before the *dīkṣā*) and at the end (after the *dīkṣā*), he simultaneously performs Viṣṇu stride and *Vātsapra*, for the Viṣṇu strides are (in) the days the *Vātsapra* (in) the nights; and Prajāpati, both before and after creation covered it on both sides with day and night. In the like manner, the Yajamāna now, when he is about to generate and when he has generated this universe, encloses it on both sides by day and night (simultaneously).

13. As to this they say 'If the Viṣṇu strides are the day (meant to be performed in the day) and the *Vātsapra*, the nights (meant to be performed in the nights) and both are done in the night, (simultaneously), how come they also become done in the night?,Well, on that eve of his being initiated, he at the outset combines both (the performances) in the afternoon; for the afternoon is (as good as) night. Thus having combined them together, later (after the creation), he continues both in the forenoon, for the forenoon is (as good as) the day. In this way both happen to be performed in the day and both in the night.

14. On that day when he intends to combine both, that day in the early morning when the Sun has risen; he first removes the ashes from the fire-pan. Having removed the ashes, he releases his speech. Having released his speech, he offers a *samidha*. After putting on a kindling stick, he throws the ashes into the water. Just as he throws the ashes, he collects some of the ashes and returns and puts them into the *ukhā* and stands by it worshipfully.

15. If that day happens to be the one when Viṣṇu striding is due (to be performed) he does the Viṣṇu striding and then stands by and performs *Vātsapra*. If that day happens to be the one when the *Vātsapra* is due, he stands by worshipping with *Vātsapra* and then performs the Viṣṇu strides and finally performs the *Vātsapra*. Let him not conclude by performing Viṣṇu strides, for that would amount to having gone for a drive, failing to unyoke (the steed). When he concludes with *Vātsapra* which is a (legitimate) halt, it would amount to unyoking after reaching the halting place. Let him therefore conclude by performing *Vātsapra*. (Fourth Brāhmaṇa Ends)

(Chapter Seven Ends)

अष्टमोऽध्यायः

प्रथमं ब्राह्मणम्

वनीवाह्येताग्निं बिभ्रदित्याहुर्देवाश्चासुराश्चोभये प्राजापत्या अस्पर्धन्त ते देवाश्चक्रम-चरञ्छालमसुरा आसꣳस्ते देवाश्चक्रेण चरन्त एतत्कर्मापश्यꣳश्चक्रेण हि वै देवाश्चरन्त एतत्कर्मापश्यꣳस्तस्मादनस एव पौरोळाशेषु यजूꣳष्यनसोऽग्नौ ॥ १ ॥

सयो वनीवाह्यते देवान्कर्मणैति दैवꣳ हास्य कर्म कृतं भवत्यथ यो न वनीवाह्यतेऽसुरान्कर्मणैत्यसुर्यꣳ हास्य कर्म कृतं भवति ॥ २ ॥

तद्धैक आहुः स्वयं वा एष वनीवाहितो विष्णुक्रमैर्वा एष प्रयाति वात्सप्रेणावस्यतीति न तथा विद्याद्दैवं वा अस्य तत्प्रयाणं यद्विष्णुक्रमा दैवमवसानं यद्वात्सप्रमथास्येदं मानुषं प्रयाणं यदिदं प्रयाति मानुषमवसानं यदवस्यति ॥ ३ ॥

प्रजापतिरेषोऽग्निः उभयम्वेतत्प्रजापतिर्यच्च देवा यच्च मनुष्यास्तद्यद्विष्णुक्रमवात्सप्रे भवतो यदेवास्य[१] दैवꣳ रूपं तदस्य तेन सꣳस्करोत्यथ यद्वनीवाह्यते यदेवास्य मानुषꣳ रूपं तदस्य तेन सꣳस्करोति सह वा एतꣳ सर्वं कृत्स्नं प्रजापतिꣳ सꣳस्करोति य एवं विद्वान्वनीवाह्यते तस्मादु वनीवाह्येतैव ॥ ४ ॥

स यदहः प्रयास्यन्त्स्यात्तदहरुत्तरतोऽग्नेः प्रागन उपस्थाप्याथास्मिन्त्समिधमादधात्ये तद्वा एनं देवा एष्यन्तं पुरस्तादन्नेनाप्रीणन्नेतया समिधा तथैवैनमयमेतदेष्यन्तं पुरस्तादन्नेन प्रीणात्येतया समिधा ॥ ५ ॥

समिधाग्निं दुवस्यतेति समिधाग्निं नमस्यतेत्येतद्धृतैर्बोधयतातिथिमास्मिन्हव्या[२] जुहोतनेति घृतैर्ह[३] बोधयतातिथिमोऽस्मिन्हव्यानि जुहुते[४]त्येतद्धुद्धवत्येत्यायै ह्येनमेतत्समुद्बोधयति[५] ॥ ६ ॥

१. यद्वेवास्य V2, H
२. अतिथिमस्मिन् TE
३. घृतैरह MD
४. जुहुवे V2
५. See notes

Chapter Eight

BRĀHMAṆA I

1. Let him drive about (the cart) holding the *ukhyāgni.* The gods and Asuras, both progenies of Prajāpati, were contending. The gods drove about on wheels (cart) and the Asuras stayed in their homes. The gods while driving about on the wheels, saw this sacrificial rite. They indeed saw this rite when they were moving on the wheels. Hence it is to the cart that the chants relate to the (performance with) *puroḍāśa* cake. The chants at *Agnicayana* also relate to the cart.

2. Now he goes about driving Agni, reaches the gods by his action, for, it is a divine act which he performs. He who does not go about driving Agni reaches the Asuras and his action becomes demoniac.

3. Here now some say—'Going about driving Agni is achieved by his driving forward by Viṣṇu strides and by his unyoking by the *Vātsapra*'. It is not to be so construed. For, divine is the forward movement of his in the context of Viṣṇu strides and divine is the unyoking in the context of the *Vātsapra.* But here, human would be that movement of his which he makes in this manner (as in 8-1-2-) and human is the conclusion that he makes by unyoking (here).

4. The *ukhyāgni* is Prajāpati and Prajāpati is both divine and human. By the Viṣṇu strides and *Vātsapra,* he fashions what is, his divine form. And when he drives him about (in the cart), he thereby makes up that form of his which is human. Verily, then, he who knowing this, drives him about, makes up that whole Prajāpati in entirety. Let him therefore, by all means, drive him about (in the cart).

5. Now, the day which he intends to drive, he causes the chariot to be placed north of the fire to the east and puts a *samidh* on it (the fire); for at that time the gods pleased him with food when he was coming in front with this *samidh.* In the like manner does this one now first please him with food; with that *samidh,* when he is advancing.

6. 'With fuel serve ye Agni' (he says)—that is 'with fuel (*samidh*) worship ye Agni'. 'With ghee awake ye, the guest, offer ye libations unto him'—that is, 'With ghee do ye awake the guest and offer libations unto him'. (Thus) with a chant containing (the verb) 'awake' he awakens him to make the start.

अथैनमुद्यच्छत्युदु त्वा विश्वेदेवा अग्ने भरन्तु चित्तिभिरिति विश्वे वा एतमग्रे देवाश्चित्तिभिरुदभरन्नेतद्ध्येषां तदा चित्तिमासीत्तथैवैनमयमेतच्चित्तिभिरुद्धरत्येतद्ध्यस्य तदा चित्तं भवति स नो भव शिवस्त्वꣳ सुप्रतीको विभावसुरिति यथैव यजुस्तथा बन्धुस्तं दक्षिणत उदञ्चमादधाति तस्योक्तो बन्धुः स्थाल्यां गार्हपत्यꣳ समुप्यापरमादधाति स यदि कामयेतोपाधिरोहेत्पार्श्वतो वा व्रजेत् ॥ ७ ॥

अथानड्वाहौ युनक्ति दक्षिणमग्रेऽथ सव्यमेवं देवत्रेतरथा मानुषे स यां कां च दिशं यास्यन्त्स्यात्प्राङेवाग्रे प्रयायात्प्राची हि दिगग्नेः स्वामेव तद्दिशमनुप्रयाति प्रेदग्ने ज्योतिष्मान्याहि शिवेभिरर्चिभिष्ट्वमिति प्रेदग्ने त्वं ज्योतिष्मान्याहि शिवेभिरर्चिभिर्दीप्यमानैरित्येतद्बृहद्भिर्भानुभिर्भासन्मा[६] हिꣳसीस्तन्वा प्रजा इति बृहद्भिरर्चिभिर्दीप्यमानैर्मा हिꣳसीरात्मना प्रजा इत्येतत् ॥ ८ ॥

यदाक्ष उत्सर्जेदथैतद्यजुर्जपेदसुर्या वा एषा वाग्याक्षस्य तामेतच्छमयति तामेतद्देवत्रा करोति ॥ ९ ॥

यद्वेवैतद्यजुर्जपति यस्मिन्वै कस्मिꣳश्चाहितेऽक्ष उत्सर्जति तस्यैव सा वाग्भवति तद्यदग्नावाहितेऽक्ष उत्सर्जत्यग्नेरेव सा वाग्भवत्यग्निमेव तद्देवा उपा स्तुवन्नुपा महयꣳस्तथैवैनमयमेतदुपस्तौत्युपमहयत्यक्रन्ददग्निस्स्तनयन्निव द्यौरिति तस्योक्तो बन्धुः ॥ १० ॥

स यदि पुरा वसत्यै विमुञ्चेतानस्येवाग्निः स्यादथ यदि वसत्यै विमुञ्चेत प्रागन उपस्थाप्योत्तरत उद्ध[७] त्यावोक्षति यत्रैनमुपावहरति तं दक्षिणत उदञ्चमुपावहरति तस्योक्तो बन्धुः ॥ ११ ॥

अथास्मिन्त्समिधमादधात्येतद्वा एनं देवा ईयिवाꣳसमुपरिष्टादन्नेनाप्रीणन्नेतया समिधा तथैवैनमयमेतदीयिवाꣳसमुपरिष्टादन्नेन प्रीणात्येतया समिधा ॥ १२ ॥

६. भासन् *ātmanepada* is archaic
७. उद्धृत्य V2

7. He then lifts him up (saying) 'Upwards may the *Viśvedevas* bear thee O Agni! by their thoughts'. At the beginning, the *Viśvedevas* did indeed bear him upwards by their thoughts, because that was then their thought. In the same way, this one now lifts him up by his thoughts; for this is his thought at this time. 'Be now gracious unto us, of fair look, and rich splendour'—as the text, so its meaning. From the south, he takes him to the north. Its significance has been told. Having put *Gārhapatya* fire into a pot, he places it on the cart behind (the *ukhyāgni*). If he so wishes, he himself may climb on the cart beside it (the fire) or he can move by the side (of the cart).

8. He then yokes two oxen, first the right one and then the left one. This is how it is in the case of gods. It is other way in the case of human beings. In whatever direction he may intend to drive, let him first proceed eastwards, for, the east is the region of Agni. So (it amounts to) his proceeding towards his own direction. (He says) 'Go forth O Agni! go with splendour, with auspicious flames'—i.e. "Brilliant O Agni! go thou forward with propitious flames". "Beaming with great flames, injure not my people with thy body"—i.e. with great shining flames do not injure my people by thyself.

9. Whenever the axle makes sound, he should chant this prayer (*akrandat* etc.); he thereby appeases that (sound) and makes it (the voice) of the gods.

10. And again why he mutters that prayer—when one whosoever is mounting (the cart), the axle creaks, this is his (one who has mounted) own voice. Hence, when the axle creaks then the Agni is mounted, this is the voice of Agni himself. And it is only Agni whom the gods praised and glorified. In the like manner does this one (Yajamāna) praise him and glorify him (by saying) "Agni roared like the thundering sky". The meaning of this has been told.

11. Before reaching his residence, if he unyokes, let him keep the fire on the cart itself. When he unyokes for his staying in his residence, let him stop the cart facing the east. On the north of it, he prepares a platform and sprinkles it with water and brings down the fire and places on it. From the south, he takes the fire towards the north. The rationale for it is already explained.

12. He then places a *samidh* on it. It is with that kindling stick in the form of food that the gods revitalised him (Agni) after his journey. In the same manner, he satiates the Agni with food in the form of *samidh* after its journey.

प्रप्रायमग्निर्भरतस्य शृण्व इति प्रजापतिर्वै भरतः स हीदꣳ सर्वं बिभर्त्ति वियत्सूर्यो न रोचते बृहद्भा इति वियत्सूर्य इव रोचते बृहद्भा इत्येतदभि यः पुरुं पृतनासु तस्थाविति पुरुर्हि[८] नामासुररक्षसमास तमग्निः पृतनास्वभितस्थौ दीदाय दैव्यो अतिथिः शिवो न इति दीप्यमानो दैव्योऽतिथिः शिवो न इत्येतत्स्थितवत्या वसत्यै ह्येनं[९] स्थापयति ॥ १३ ॥

अथातः संपदेव समिधं प्रथमेनादधात्युद्यच्छत्येकेन प्रयात्येकेनाक्षमेकेनानुमन्त्रयते समिधमेव पञ्चमेनादधाति तत्पञ्च पञ्चचितिकोऽग्निः पञ्चर्तवः संवत्सरः संवत्सरोऽ-ग्निर्यावानग्निर्यावत्यस्य मात्रा तावत्तद्भवति ॥ १४ ॥

अथातो भस्मन एवाभ्यवहरणस्य देवा वा एतदग्रे भस्मोदवपꣳस्तेऽब्रुवन्यदि वा इदमित्थमेव सदात्मानमभि सꣳस्करिष्यामहे मर्त्याः कुणपा अनपहतपाप्मानो भविष्यामो यद्यु परावप्स्यामो यदत्राग्नेयं बर्हिर्द्धा तदग्नेः करिष्याम उप तज्जानीत यथेदं करवामेति तेऽब्रुवꣳश्चेतयध्वमिति चितिमिच्छतेति वाव तदब्रुवꣳस्तदिच्छत यथेदं करवा-मेति ॥ १५ ॥

ते चेतयमाना एतदपश्यन्नप एवैनदभ्यवहरामापो वा अस्य सर्वस्य प्रतिष्ठा तद्यत्रास्य सर्वस्य प्रतिष्ठा तदेतत्प्रतिष्ठाप्य यदत्राग्नेयं तदद्भ्योऽधिजनयिष्याम इति तदपोऽभ्यवाहरꣳ-स्तथैवैनदयमेतदपोऽभ्यवहरति ॥ १६ ॥

आपो देवीः प्रतिगृभ्णीत भस्मैतत्स्योने कृणुध्वꣳ सुरभा उ लोक इति जग्धं वा एतद्यातयामं भवति तदेतदाह स्वभिष्ठ एतल्लोके कुरुध्वमिति तस्मै नमन्ताञ्जनय इत्यापो वै जनयोऽद्भ्यो हीदꣳ सर्वं जायते सुपत्नीरित्यग्निना वा आपः सुपत्न्यो मातेव पुत्रं बिभृताप्स्वेनदिति यथा माता पुत्रमुपस्थे बिभृयादेवमेतद्बिभृतेत्येतदप्स्वग्ने सधिष्ठ वेत्यप्स्वग्ने योनिष्ठ वेत्येतत्सौषधीरनुरुध्य स इत्योषधीर्ह्येषोऽनुरुध्यते गर्भे संजायसे पुनरिति गर्भे ह्येष

८. पुरुर्ह MD, V2
९. ह्येनमेतत्स्थापयति TE

13. He places the *samidh* while chanting "This Agni of Bharata is famous". Bharata is Prajāpati, who sustains this entire universe. He further says that "His great glory shines brightly as the Sun". It means that the Agni is shining like the Sun. "He who vanquished Puru in the battle". Puru is the name of an Asura-Rākṣasa whom Agni vanquished in the battle. He further chants "The divine guest who bestows benefits to us". "This guest (Agni) being our benefactor shines forth". This *mantra* containing the verb '*sthā*' (in '*tasthāviti*') ensures his stay at his home.

14. This is the symbolic correspondence. With one *mantra*, he places the *samidh* on the Agni on the cart; with another he lifts the Agni (from the cart); with the third, he conveys the Agni; with the fourth, he sprinkles water on the dais and with the fifth he places a *samidh* on the Agni placed on the dais—thus it totals to five, corresponding to the five layers of the altar; five seasons for a year and year is Agni. As great as Agni is and as great as is its measure and to that extant he is fashioned.

15. Now about the taking down of the ashes (the ashes removed from the *ukhā* are collected in a basket made of some leaves and thrown into the water in two instalments. While the ashes float,a pinch of it is taken from the water and put on the *ukhā*). On that occasion, the gods threw out the ashes from the *ukhā*. They reasoned out thus "If we own this (*ukhā*) as it is and make it a part of our self, we will become mortal corpses and will have our sins unwashed. If we cast it away, we will be throwing away a part of Agni. So what should we do with these ashes?" They said,"Meditate" which virtually meant seek a layer or altar and find out how we can do it.

16. By meditation, they found out 'Let us take the Agni down to the water and water being the foundation of this universe, by floating it on the waters we can reproduce what is left over as Agni's nature from this heap of ashes. That is how they threw it into the water. In the same manner, this Yajamāna throws the ashes into the water (and by taking a pinch of it recovers what is left of Agni's nature).

17. While throwing the ashes into the water, they chant "O Divine Waters! receive these ashes and put them in a soft and fragrant place". Being the remnant, the ashes are spent out. With reference to that he says "Reach it in the most fragrant place". Further, he says "O Wives! prostrate to them (ashes) ". Why he says this is that water is the wife because it is from the water that all things get produced. "O Good Wives!" he says—meaning waters are the wives of Agni. The next *mantra* says, "Bear this as a mother would for her offspring" meaning 'just as a mother would keep her child in her lap, you carry him (Agni) in your bosom'. "O Agni! waters are your womb". "Alongwith the herbs, you get attached to the waters". "You will be born again in the womb" which means 'the ashes will be born again as Agni out of

संजायते पुनः गर्भो अस्योषधीनां गर्भो वनस्पतीनां गर्भो विश्वस्य भूतस्याग्रे गर्भोऽपामसीति तदेनमस्य सर्वस्य गर्भं करोति ॥ १७ ॥

त्रिभिरभ्यवहरति त्रिवृदग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनदेतदभ्यवहरत्येकेनाग्रेऽथ द्वाभ्यां द्वाभ्यां वाग्रेऽथैकेन द्विस्तु कृत्वोऽभ्यवहरति तद्ये द्विपादाः पशवस्तैरेवैनदेतदभ्यवहरति ॥ १८ ॥

अथापादत्ते तद्यदत्राग्नेयं तदेतदद्भ्योऽधिजनयत्यनयानया वै भेषजं क्रियतेऽनयै[१०] वैनमेतत्संभरति प्रसद्य भस्मना योनिमपश्च पृथिवीमग्न इति प्रसन्नो ह्येष भस्मना योनिमपश्च पृथिवीं च भवति सꣳसृज्य मातृभिष्ट्वं ज्योतिष्मान्पुनरासद इति संगत्य मातृभिष्ट्वं ज्योतिष्मान्पुनरासद इत्येतत्पुनरासद्य सदनं पुनरूर्जा सह रय्येत्येतेन मा सर्वेणाभिनिवर्तस्वेत्येतत् ॥ १९ ॥

चतुर्भिरपादत्ते तद्ये चतुष्पादाः पशवस्तैरेवैनमेतत्संभरत्यथोऽन्नं वै पशवोऽन्नेनैवैनमेतत्संभरति त्रिभिरभ्यवहरति तत्सप्त सप्तचितिकोऽग्निः सप्तर्तवः संवत्सरः संवत्सरोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावत्तद्भवति ॥ २० ॥

अपादाय भस्मनः प्रेत्येत्योखायामोप्योपतिष्ठत एतद्वा एतदयथायथं करोति यदग्निमपोऽभ्यवहरति तस्मा एवैतन्निह्नुतेऽहिꣳसाया आग्नेयीभ्यामग्नय एवैतन्निह्नुते[११] बुद्धवतीभ्यां यथैवास्यैतदग्निर्वर्चो निबोधेत्[१२] ॥ २१ ॥

बोधा मे अस्य वचसो यविष्ठेति बोध मेऽस्य वचसो यविष्ठेत्येतन्मꣳहिष्ठस्य प्रभृतस्य स्वधाव इति भूयिष्ठस्य प्रभृतस्य स्वधाव इत्येतत्पीयति त्वो अनु त्वो गृणातीति

१०. क्रियते तयैवैनं TE क्रियते तथैवैनं My
११. एवैतं निह्नुते TE
१२. निबोधयेत् V2

the womb of waters'. The *mantra* further justifies this. "Waters provide the womb for the herbs and for the flora. Waters are the womb of the entire living creatures. You (Agni) are in the womb of waters". In this way, it is established that the Agni is the child of the entire universe.

18. With the three *mantras* (quoted above), he throws the ashes into the water. Agni is threefold and as great as Agni is, as great as is his measure, by so much he throws the ashes. First with one *mantra* and then with two. Otherwise, first with two *mantras* and then with one (the throwing of ashes should be only twice though the *mantras* are three). He thus throws in two separate instalments symbolising the two-footed animals.

19. He then picks up some of the ashes from the waters and thereby recovers whatever there is of Agni's nature in that heap of ashes. He collects the ashes with his ring finger. It is this finger used to prepare the medicines. By this he treats the Agni to shape. While doing so, he says "Having settled in the womb of the waters and the earth as ashes, O Agni!" By his ashes, he is indeed settled in the womb viz. the waters and the earth. Further he says, "Having united with the mothers you are again seated in your home with splendour". "Having again taken your abode in the waters and the earth, O Agni! you are safe in her (the earth or the *ukhā*) most cosy abode of a mother's lap. Return again with energy, with food and life to guard us again from sins. With wealth you come back O Agni! overflowing with prosperity to feed every-one". He prays to Agni in this manner to return.

20. He takes (some pinches of the ash) chanting four *mantras* and thereby provides the Agni with four- footed animals. Animals are the food and with food he enthuses him. With three *mantras* he takes the ash to the stream and thus a total of seven (*mantras*) correspond to the seven layers of the altar; seven seasons of the year and the year is Agni. As great as Agni is and as great is his measure, so great it becomes.

21. Returning after taking some of the ashes, he throws them into the *ukhā* and stands by it prayerfully. His first throwing the Agni into the water being an improper act, now (by throwing into the pan) he appeases him, so that the Agni may not injure him. He mutters two *mantras* related to Agni because it is Agni whom he appeases. These *mantras* having the verb *'budh'* (meaning 'to attend to' or 'awake') is to attract the attention of Agni to his prayer.

22. (The *mantra* means) "O Youngest! pay heed to this word of mine, O Mighty! provide plentifully" which means — 'shower abundance'. It further says"One decries you and the other praises you". This means that while one person decries

पीयत्येकोऽन्वेको गृणाति वन्दारुस्ते तन्वं वन्दे अग्न इति वन्दिता तेऽहं तन्वं वन्देऽग्न इत्येतत्स बोधि सूरिर्मघवा वसुपते वसुदावन्युयोध्यस्मद्द्वेषाꣳसीति यथैवास्माद्द्वेषाꣳसि युयादेवमेतदाह द्वाभ्यामुपतिष्ठते गायत्र्या च त्रिष्टुभा च तस्योक्तो बन्धुः ॥ २२ ॥

तानि नव भवन्ति नव दिशो दिशोऽग्निर्नव प्राणाः प्राणा अग्निर्यावानग्निर्यावत्यस्य मात्रा तावत्तद्भवति ॥ २३ ॥

अथ प्रायश्चित्तीकरोति सर्वेभ्यो वा एष एतं कामेभ्य आदत्ते तद्यदेवास्यात्र कामानां व्यवच्छिद्यतेऽग्नावपोऽभ्यवह्रियमाणे तदेवैतत्संतनोति संदधात्युभे प्रायश्चित्तीकरोति य एवाग्नावनुगते तस्योक्तो बन्धुः ॥ २४ ॥

तानि दश भवन्ति दशाक्षरा विराड्विराळग्निर्दश दिशो दिशोऽग्निर्दश प्राणाः प्राणा अग्निर्यावानग्निर्यावत्यस्य मात्रा तावत्तद्भवति ॥ २५ ॥ इति प्रथमं ब्राह्मणम् ॥

द्वितीयं ब्राह्मणम्

गार्हपत्यं चेष्यन्पलाशशाखया व्युदूहत्यवस्यति हैतद्यद्गार्हपत्यं चिनोति य उ वै केवाग्निचितोऽस्यामेव तेऽवसितास्तद्यद्व्युदूहत्यवसितानेव तद्व्युदूहति नेदवसिता-नध्यवस्यानीति ॥ १ ॥

अपेत वीत वि च सर्पतात इत्यप चैवैत वि चेत व्यु च सर्पतात इत्येतद्य[1] उदरसर्पिणस्तानेतदाह येऽत्र स्थ पुराणा ये च नूतना इति येऽत्र स्थ सनातना ये चाधुनातना इत्येतद्यददाद्यमोऽवसानं पृथिव्या इति यमो ह वास्या अवसानस्येष्टे स एवास्मास्यामवसानं ददाति[2] ॥ २ ॥

अक्रन्निमं पितरो लोकमस्मा इति क्षत्रं वै यमो विशः पितरो यस्मा उ वै क्षत्रियो विशा संविदानोऽस्यामवसानं ददाति तत्सुदत्तं तथो हास्मै क्षत्रं यमो विशा पितृभिः संविदानोऽस्यामवसानं ददाति ॥ ३ ॥

१. इत्येतद्ददाद्यमो TE, H, My; इत्येतत् ॥ अदाद्यमो MD
२. दधाति TE

the Agni, another sings his praise (in the case of the sacrificer) 'Devotedly I praise you. I revere your body so that you may shower munificence on me as you are very rich. You may keep away my enemies. You are the lord of riches, bestower of prosperity, most wealthy and intelligent'. This he says to ward off his enemies. These are the two *mantras* with which he worships Agni; one with the Gāyatrī metre and one in Triṣṭubh metre, the significance of this has been explained.

23. Thus, there are (4 + 2 + 3) nine *mantras* corresponding to nine regions and Agni is regions. There are nine vital airs (*prāṇas*) and Agni is *prāṇas*. As great as Agni is, as great as is his measure so much this becomes.

24. He then performs (two) expiations, because it is to achieve all his desires that he sets up the *ukhyāgni*. Whatever part of his desires is obliterated while the fire was (improperly) thrown into the water, those parts are now reclaimed and restored. These two expiations are the same as those prescribed when the fire gets extinguished. The significance of this has already been explained.

25. Thus it comes to ten in total (obviously the two expiations are counted together as one. So, 4 + 3 + 2 + 1 = 10). The Virāṭ metre consists of ten syllables and Agni is Virāṭ. There are ten quarters and Agni is quarters. There are ten *prāṇas* and Agni is *prāṇas*. As great as Agni is, as great as is his measure, so great does this become.

BRĀHMAṆA II

1. Intending to build up the *Gārhapatya* altar, he sweeps the ground with a *palāśa* branch. Whenever he had set up fire-altars, he has settled down there and those fire altars had also settled on this earth. By sweeping that place, he removes those already settled, thinking "Let me not install the new fire on an already settled ground".

2. While sweeping, he mutters the *mantra* "Off with you; move away; crawl away from here". He says this to those that crawl on their belly. He further says, "You who have been here for long and you who are late-comers ". By this he makes all the earlier settlers vacated from that place. "Yama has given this settlement to this sacrificer on this earth". It is Yama indeed who has swayed over settlements on this earth and it is he who grants this place on earth for this sacrificer.

3. He further says "The *pitṛs* have prepared (allotted) this place for him". Yama being the Kṣatra or the ruling authority, *pitṛs* or deceased ancestors are his henchmen, and to whomsover the overlord, with the approval of the clan, allots a settlement, it is legitimate and in the same manner Yama, the overlord, with the consent of the *pitṛs* (clansmen) has now granted this settlement on this earth.

पलाशशाखया व्युदूहति ब्रह्म वै पलाशो ब्रह्मणैव तदवसितान्व्युदूहति मन्त्रेण ब्रह्म वै मन्त्रो ब्रह्मणैव तदवसितान्व्युदूहति तामुदीचीमुदस्यति ॥ ४ ॥

अथोषान्निवपत्ययं वै लोको गार्हपत्यः पशव उषाऽस्मिꣳस्तं लोके पशून्दधाति तस्मादिमेऽस्मिँल्लोके पशवः ॥ ५ ॥

यद्वेवोषान्निवपति प्रजापतिः प्रजा असृजत ता नानोल्बा असृजत ता न समजानत सोऽकामयत संजानीरन्निति ताः समानोल्बा अकरोत्तासामूषानुल्बमकरोत्ताः समजानत तस्मादप्येतर्हि समानोल्बाः समेव जानते देवैः समानोल्बोऽसानीति[3] वै यजते यो यजते तद्यदूषान्निवपति देवैरेतत्समानोल्बो भवति ॥ ६ ॥

संज्ञानमसीति समजानत [4]ह्येतेन कामधरणमिति पशवो वा उषाः पशवः कामधरणं मयि ते कामधरणं भूयादिति मयि ते पशवो भूयासुरित्येतत्तैः सर्वं गार्हपत्यं प्रच्छादयति योनिर्वा गार्हपत्या चितिरुल्बमुषाः सर्वां तद्योनिमुल्बेन प्रच्छादयति ॥ ७ ॥

अथ सिकता निवपत्यग्नेरेतद्वैश्वानरस्य भस्म यत्सिकता अग्निमु वा एतं वैश्वानरं चेष्यन्भवति न[5] वा अग्निः स्वं भस्मातिदहत्यनतिदाहाय ॥ ८ ॥

यद्वेव सिकता निवपत्यग्नेरेतद्वैश्वानरस्य रेतो यत्सिकता अग्निमु वा एतं वैश्वानरं चेष्यन्भवति न वा अरेतस्कात्किञ्चन विक्रियते तस्माद्रेतसोऽधिविक्रियाता इति ॥ ९ ॥

अग्नेर्भस्मास्यग्नेः पुरीषमसीति यातयाम वा अग्नेर्भस्मायातयाम्न्यः सिकता अयातयाममेवैनदेतत्करोति ताभिः सर्वं गार्हपत्यं प्रच्छादयति योनिर्वै गार्हपत्या चिती रेतः सिकताः सर्वस्यां तद्योनौ रेतो दधाति ॥ १० ॥

अथैनं परिश्रिद्भिः परिश्रयति योनिर्वै परिश्रित इदमेवैतद्रेतः सिक्तं योन्या परिगृह्णाति तस्माद्योन्या रेतः सिक्तं परिगृह्यते ॥ ११ ॥

३. ऽसानीत्यु वै
४. समजानत तद्ध्येतेन TE
५. नो TE, H

4. He sweeps with a *palāśa* branch. *Palāśa* tree being Brahman, he vacates all those already settled, with Brahman and the prayer he mutters is also Brahman. (After sweeping) he throws that (branch) towards the north.

5. He then scatters saline earth (over the site). *Gārhapatya* represents this world and salt stands for cattle. Bestowing cattle (salt) on this earth he endows the world with cattle.

6. Again, why he scatters salt is because of this — Prajāpati created living beings and along with them different kinds of sloughs. They did not look similar. He desired that they should be similar. He then made them to be same. He who offers (oblations) thinks "May I be born with the same kind of foetal cover as the gods". While scattering the saline sand on the site of the *citi* he becomes of equal slough of the gods.

7. He chants "Thou art similar" because it is thus they (cattle) became similar. He further chants "You are the fulfilment of desires". Salt is cattle and the fulfilment of desires means cattle. Further he says "Let your fulfilment of desires be on me"— meaning let your cattle be for me. In this way, he covers the entire *Gārhapatya* (which is of a round shape) because the *Gārhapatya* altar is the womb and the saline clay is the slough (the membrane enveloping the foetus). In effect, he covers the entire womb with slough.

8. Over that, he scatters sand as protection for the saline clay (slough) from being scorched. This sand is the ash of *Agni Vaiśvānara* and it is this Agni which is about to kindle. The sand being Agni, does not scorch his own self.

9. Why he scatters the sand – sand is the seed of *Agni Vaiśvānara* whom he wants to build up here and nothing is produced without the seed. He scatters the sand, thinking of generating Agni from its own seed.

10. While scattering he says, "You are the ashes of Agni; you are the soil of Agni". The ashes are useless, whereas the soil is not useless. Thus he makes it useful. By this he covers the entire *Gārhapatya*. *Gārhapatya* is the womb and the sand is the semen. Thus he fills the whole womb with the seed.

11. He then encloses it with stones around as boundary. The enclosing stones are the womb and he thus encloses the seed cast in the womb and ensures its right placement.

यद्वेवैनं परिश्रिद्भिः परिश्रयत्ययं वै लोको गार्हपत्य आपः परिश्रित इयं तल्लोक[6] मद्भिः परितनोति समुद्रेण हैनं तत्परितनोति सर्वतस्तस्मादिमं लोकꣳ सर्वतः समुद्रः पर्येति दक्षिणावृत्तस्मादिमं लोकं दक्षिणावृत्समुद्रः पर्येति खातेन तस्मादिमं लोकं खातेन समुद्रः पर्येति ॥ १२ ॥

चित स्थेति चिनोति ह्येनाः परिचित स्थेति परि ह्येनाश्चिनोत्यूर्ध्वचितः श्रयध्वमित्यूर्ध्वा उपदधदाह तस्मादूर्ध्व एव समुद्रो विजतेऽथ यत्तिरश्चीरुपदध्यात्सकृद्धैवेदꣳ सर्वꣳ समुद्रो निर्मृज्यान्न सादयत्यसन्ना ह्यापो न सूददोहसाधिवदति ॥ १३ ॥

अस्थीनि वै परिश्रितः प्राणः सूददोहा नो[7] वा अस्थिषु प्राणोऽस्त्येकेन यजुषा बह्वीरिष्टका उपदधात्येकꣳ ह्येतद्रूपं यदापोऽथ यद्बह्व्यः परिश्रितो भवन्ति बह्व्यो ह्यापः ॥ १४ ॥

तद्वै योनिः परिश्रित उल्बमूषा रेतः सिकता बाह्याः परिश्रितो भवन्त्यन्तर ऊषा बाह्या हि योनिरन्तरमुल्बं बाह्या ऊषा भवन्त्यन्तराः सिकता बाह्यꣳ ह्युल्बमन्तरꣳ रेत एतेभ्यो वै जायमानो जायते तेभ्य एवैनमेतज्जनयति ॥ १५ ॥

अथैनमतश्चिनोतीदमेवैतद्रेतः सिक्तं विकरोति तस्माद्योनौ रेतः सिक्तं विक्रि-यते ॥ १६ ॥

स चतस्रः प्राचीरुपदधाति द्वे पश्चात्तिरश्च्यौ द्वे पुरस्तात्तद्याश्चतस्रः प्राचीरुपदधाति स आत्मा तद्यत्ताश्चतस्रो भवन्ति चतुर्विधो ह्ययमात्माथ ये पश्चात्ते सक्थ्यौ ये पुरस्तात्तौ बाहू यत्र वा आत्मा तदेव शिरः ॥ १७ ॥

तं वा एतमत्र पक्षपुच्छवन्तं विकरोति यादृग्वै योनौ रेतो विक्रियते तादृग्जायते तद्यदेतमत्र पक्षपुच्छवन्तं विकरोति तस्मादेषोऽमुत्र पक्षपुच्छवाञ्जायते ॥ १८ ॥

६. तं लोकं V2, Pa
७. न V2, H, My

12. Why he places the enclosure stones? The *Gārhapatya* altar is this world and the enclosing stones are the waters. He virtually surrounds the world with water as the ocean surrounds the earth on all the sides. Hence the ocean flows round the world. He places the stones by the right (clockwise) towards the south. The ocean flows round the world from the east, southwards in the form of a dug-out moat and hence the ocean forms a ring of moat around the earth.

13. "Be well- arranged" so saying he arranges the stones. Further he says "You be the boundary" because he places them around from all the four sides. "You get arranged facing upwards" because he places them in vertical formation. That is why the ocean always rises upwards. If he had placed them horizontally, the sea waters would have inundated the earth and they will not have allowed this barrier to remain strong because waters are not stable. For the same reason he does not recite the *sūdadoha mantra*.

14. The enclosing stones are the bones and the *sūdadoha* is the life breath. There is no life breath in the bones. He chants the same *mantra* for placing each of the bricks because one and the same form are the waters. The stones are many and the same waters take many forms.

15. The covering stones form the womb. The saline earth is the amnion and the sand is the semen. The enclosing stones form the womb outside and the saline earth, the amnion is inside. In turn the saline earth covers the seed namely the sand. Whatever is born is from these three. It is from these he causes the Agni to be born.

16. Thereafter, he builds the hearth and thereby allows the infused semen to take shape in the womb.

17. He places four bricks on the eastern side, two behind from south to north and two in front. The four bricks facing east are the body. Why there should be four? Because this body of ours consists of four parts. The two at the back represents the thighs and the two in the front are the arms. In this body form, there is also the head.

18. Here, he fashions Agni with wings and tail. As the seed is fashioned in the womb, the offspring born will be so. The Agni generated will have wings and tail.

तं वै पक्षपुच्छवन्तमेव सन्तं न पक्षपुच्छवन्तमिव पश्यन्ति तस्माद्योनौ गर्भं न यथारूपं पश्यन्त्यथैनममुत्र पक्षपुच्छवन्तं पश्यन्ति तस्माज्जातं गर्भं यथारूपं पश्यन्ति ॥ १९ ॥

स चतस्रः पूर्वा उपदधात्यात्मा ह्येवाग्रे संभवतः संभवति[८] दक्षिणत उदङ्ङासीन उत्तरार्द्ध्यां प्रथमामुपदधाति तथो हास्यैषोऽध्यात्ममेवाग्निश्चितो भवति ॥ २० ॥

अयꣳ सोऽग्निः यस्मिन्त्सोममिन्द्रः सुतं दध इत्ययं वै लोको गार्हपत्य आपः सोमः सुतोऽस्मिꣳस्तल्लोकेऽप इन्द्रो धत्त जठरे वावशान इति मध्यं वै जठरꣳ सहस्रियं वाजमत्यं न सप्तिमित्यापो वै सहस्रियो वाजः स सवान्त्सन्स्तूयसे जातवेद इति चितः सꣳश्रीयसे जातवेद इत्येतत् ॥ २१ ॥

अग्ने यत्ते दिवि वर्च इत्यादित्यो वा अस्य दिवि वर्चः पृथिव्यामित्ययमग्निः पृथिव्यां यदोषधीष्वप्स्वा यजत्रेति य एवौषधिषु चाप्सु चाग्निस्तमेतदाह येनान्तरिक्षमुर्वा ततन्थेति वायुः स त्वेषः स भानुरर्णवो नृचक्षा इति महान्त्स भानुरर्णवो नृचक्षा इत्येतत् ॥ २२ ॥

अग्ने दिवो अर्णमच्छा जिगासीत्यापो वा अस्य दिवोऽर्णस्ता एष धूमेनाच्छैत्यच्छा देवाँ३ ऊचिषे धिष्ण्या य इति प्रणा वै देवा धिष्ण्यास्ते हि सर्वा धिय इष्णन्ति या रोचने परस्तात्सूर्यस्य याश्चावस्तादुपतिष्ठन्त आप इति रोचनो ह नामैष लोको यत्रैष एतत्तपति तद्याश्चैतं परेणापो याश्चावरेण ता एतदाह ॥ २३ ॥

पुरीष्यासो अग्नय इति पशव्यासोऽग्नय इत्येतत्प्रावणेभिः सजोषस इति प्रायणरूपं प्रायणꣳ ह्येतदग्नेर्यद्गार्हपत्यो जुषन्तां यज्ञमद्रुहोऽनमीवा इषो महीरिति जुषन्तां यज्ञमद्रुहोऽनशनाया इषो महीरित्येतन्नानोपदधाति ये नानाकामा आत्मꣳस्ताꣳस्तद्दधाति सकृत्सादयत्येकं तदात्मानं करोति सूददोहसाधिवदति प्राणो वै सूददोहाः प्राणेनैवैनमेतत्संतनोति संदधाति ॥ २४ ॥

८. संभवत TE

19. Though furnished with wings and tail, we do not see him as such. One cannot see the child in the womb in its proper shape. In the same way, we see him as having wings and tail after being produced just as we see the full shape of the child after its birth.

20. He places four bricks at the first instance because that which is produced (Agni) is provided with the trunk first. Sitting south and facing north, he places the first brick at the upper right side and thus Agni happens to be built up towards himself.

21. While doing so he chants, "This is the Agni where Indra kept the *soma* juice". The *Gārhapatya* hearth is this world and the *soma* juice is the waters. Indra thus took up the waters in this world. "With avidity he took it into his belly". For the belly is the centre (where the food taken in gets deposited). "With thousandfold strength (he became) like a cavalary horse", because the waters are of thousandfold strength. "You having gained, become exalted and you are aware of all the living beings." The Agni being built is a knower of all living beings.

22. "O Agni! that which forms your splendour in the skies" — of course, the Sun is the Agni's splendour in the skies. 'On earth' that splendour on earth is this fire "and that which is in plants, in the waters, O auspicious!" by this he refers to the fire that is both in the plants and in the waters. "That splendour thou has spread over the wide air" — by this he means the wind. "Brilliant is that light, that surges forth within the human visibility" (this is the *mantra* he chants while laying the second brick).

23. While laying the third brick, he chants "O Agni! you cross the waters of the heavens". This refers to the wide expanse of water on the skies. The *Agni* converts these waters into vapour and brings down to him "You go upto the vast expanse of water of the heavens". This refers to the waters of the atmosphere and he recalls them in the form of vapours. "These beckon the pure Devas and hence inspire them". The divine inspirers are the vital airs since they inspire all thoughts. "The waters approach you and they are beyond the luminous sphere of the Sun and are below here". The luminous sphere is the sky where the Sun shines. Thus he means the waters which are beyond the Sun and below the Sun.

24. The fourth brick he lays by chanting the *Yajus* which means 'O Fires! which are beneficial to the cattle'. Further he says "Together with those of the *prāyaṇa*". This is a form of starting of the fire. "May they (Gods) benevolently accept the sacrifice which has plenty of harmless offerings". He places them separately. They individually bear the different desires (of the Yajamāna). He places them only once and thus he identifies them with his self. He chants the *sūdadoha mantras* and they are the vital airs. Thus he places them and arranges them with his own vital airs.

अथ जघनेन परीत्योत्तरतो दक्षिणासीनोऽपरयोर्द्दक्षिणामग्र उपदधातीळामग्ने पुरुदꣳसꣳ सनिं गोरिति पशवो वा इळा पशूनामेवास्मा एतामाशिषमाशास्ते शश्वत्तमꣳ हवमानाय साधेति यजमानो वै हवमानः स्यान्नः सूनुस्तनयो विजावेति प्रजा वै सूनुरग्ने सा ते सुमतिर्भूत्वस्मे इत्याशिषमाशास्ते ॥ २५ ॥

अथोत्तरामयन्ते योनिर्ऋत्वियो यतो जातो अरोचथा इत्ययं ते योनिर्ऋतव्यः सनातनो यतो जातोऽदीप्यथा इत्येतत्तं जानन्नग्न आरोहाथा नो वर्धया रयिमिति यथैव यजुस्तथा बन्धुः सक्थ्यावस्यैते ते नानोपदधाति नाना सादयति नाना सूददोहसाधिवदति नाना हीमे सक्थ्यौ द्वे भवतो द्वे हीमे सक्थ्यौ पश्चादुपदधाति पश्चाद्धीमे सक्थ्यावग्राभ्याꣳ सꣳस्पृष्टे भवत एवꣳ हीमे सक्थ्यावग्राभ्याꣳ सꣳस्पृष्टे ॥ २६ ॥

अथ तेनैव पुनः परीत्य दक्षिणत उदङासीनः पूर्वयो रुत्तरामग्र उपदधाति चिदसि तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति बाहू अस्यै ते ते नानोपदधाति चिदसि तया देवतयाङ्गिरस्वद्ध्रुवा सीदेत्यथ दक्षिणां परिचिदसि तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति बाहू अस्यै ते ते नानोपदधाति नाना सादयति नाना सूददोहसाधिवदति नाना हीमौ बाहू द्वे भवतो द्वौ हीमौ बाहू पूर्वार्धमुपदधाति पुरस्ताद्धीमौ बाहू अग्राभ्याꣳ सꣳस्पृष्टे भवत एवꣳ हीमौ बाहू अग्राभ्याꣳ सꣳस्पृष्टौ स वा इतीमा उपदधातीति[९] इतीमे तद्दक्षिणावृत्तद्धि देवत्रा॥ २७ ॥

अष्टाविष्टका उपदधात्यष्टाक्षरा गायत्री गायत्रोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावन्तमेवैनमेतच्चिनोति पञ्चकृत्वः सादयति पञ्चचितिकोऽग्निः पञ्चर्तवः संवत्सरः संवत्सरोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावन्तमेवैनमेतच्चिनोत्यष्टाविष्टकाः पञ्चकृत्वः सादयति तत्त्रयोदश त्रयोदशमासाः संवत्सरस्त्रयोदशाग्नेश्चितिपुरीषाणि यावानग्निर्यावत्यस्य मात्रा तावत्तद्भवति[१०] ॥ २८ ॥

९. उपदधातीमे तद्दक्षिणा V2

१०. मात्रा तावन्तमेवैनमेतच्चिनोति ॥ V2, H

25. He then goes behind and sits at the northern side facing the south. Out of those two, he takes the one that is on his right and places it before him with the *mantra* "O Agni! portent nourishment, which is *iḍā* the producer of many desires connected with cows". It means the food which nourishes the cows and by this he blesses it with the blessings associated with cows. "You grant unto him who invokes you, all his desires". He who invokes is the Yajamāna here and for him the blessings are invoked. "May there be a son to us, the perpetuator of the race". He seeks an offspring and invokes Agni's blessings by saying "O Agni! let that be your boon to us".

26. Then he takes the northern one and chants "This is your womb from which you are born and shines forth". It means this is the eternal source of Agni from where he emanates and shines forth. Further he says, "O Agni! you realise this and grow and also make our wealth grow". The meaning of the *mantra* is clear. These two are the arms of Agni. He puts them on separately and instals them separately. He also chants the *sūdadoha mantras* separately because these are the two separate arms represented by the two bricks. He places them in the front because the arms are in front of the body. These two are connected to the central bricks at their ends just as the two arms are connected to the body (at the shoulders). Correspondingly these two touch the main body at their ends.

27. Subsequently, going round in the same way, he sits on the southern side facing north and places the first of the two bricks in front and chants. "O Agni! you are built. Along with that deity you be seated steady like Aṅgiras". These two are Agni's arms. He places them separately; arranges them separately and chants the *sūdadoha* individually. These are the two separate arms and always the arms are in pair. They are placed in front since the arms are in the front and connects them at the tips just as the arms are connected to the body. He places them from north to south and arranges the thighs from south to north from the right side to the left. This is the order with the gods.

28. He places eight bricks (on the sides of the hearth) corresponding to eight syllables of Gāyatrī and Agni, Gāyatra. As great as Agni is, as great as is his measure, so great he builds him up. Five times he places the bricks corresponding to five layers of the altar and five seasons of a year. Agni is the year. As great as Agni is, as great as is his measure, so great he builds him up. Eight bricks he settles five times and that are thirteen, there are thirteen month in a year, thirteen are the earthen layers in the fire altar. As great as Agni is, as great as is his measure, so great it becomes.

अथ लोकंपृणामुपदधाति तस्या उपरि बन्धुस्तिस्त्रः पूर्वास्त्रिवृदग्निर्यावानग्निर्यावत्यस्य मात्रा तावन्तमेवैनमेतच्चिनोति दशोत्तरास्तासामुपरि बन्धुर्द्वे वाग्रेऽथ दशाथैकामेवꣳ हि चितिं चिन्वन्ति तास्त्रयोदश संपद्यन्ते तस्योक्तो बन्धुस्ता उभय्य एकविꣳशतिः संपद्यन्ते द्वादश मासाः पञ्चर्तवस्त्रय इमे लोका असावादित्य एकविꣳशोऽमुं तदादित्यमस्मिन्नग्नौ प्रतिष्ठापयत्येकविꣳशतिर्वैव[११] परिश्रितो द्वादश मासाः पञ्चर्तवस्त्रय इमे लोका अयमग्निरमुतोऽध्येकविꣳश इमं तदग्निममुष्मिन्नादित्ये प्रतिष्ठापयति तद्यदेता एवमुपदधा-त्येतावेवैतदन्योऽन्यस्मिन्प्रतिष्ठापयति [१२] तावेतावन्योऽन्यस्मिन्प्रतिष्ठितौ तौ वा एतावत्र द्वावेकविꣳशौ संपादयत्यत्र ह्येवेमौ तदोभौ भवत आहवनीयश्च गार्हपत्यश्च ॥ २९ ॥

अथ पुरीषं निवपति तस्योपरि बन्धुस्तच्चात्वालवेळाया आहरत्यग्निरेष यच्चा-त्वालस्तथो हास्यै तदाग्नेयमेव भवति सा समं बिला स्यात्तस्योक्तो बन्धुर्व्याममात्री भवति व्याममात्रो वै पुरुषः पुरुषः प्रजापतिः प्रजापतिरग्निरात्मसंमितां तद्योनिं करोति परिमण्डला भवति परिमण्डला हि योनिरथोऽयं वै लोको गार्हपत्यः परिमण्डल उ वा अयं लोकः ॥ ३० ॥

अथैनौ सन्निवपति संज्ञामेवाभ्यामेतत्करोति समितꣳ संकल्पेथाꣳ[१३] सं वां मनाꣳसि सं व्रताग्ने त्वं पुरीष्यो भवतं नः समनसाविति शमयत्येवैवेतदहिꣳसायै यथा नान्योऽन्यꣳ हिꣳस्याताम् ॥ ३१ ॥

चतुर्भिः संनिवपति तद्ये चतुष्पदाः पशवस्तैरेवाभ्यामेतत्संज्ञां करोत्यथो अन्नं वै पशवोऽन्नेनैवाभ्यामेतत्संज्ञां करोति तां न रिक्तामवेक्षेत नेद्रिक्तामवेक्षा इति यद्रिक्तामवेक्षेत ग्रसेत हैनाम् ॥ ३२ ॥

अथास्याꣳ सिकता आवपत्यग्नेरेतद्वैश्वानरस्य रेतो यत्सिकता अग्निमेवास्यामेतद्वैश्वानरꣳ रेतोभूतꣳ सिञ्चति सा समं बिला स्यात्तस्योक्तो बन्धुः ॥ ३३ ॥

११. विꣳशतिर्वेव V2, MD
१२. यति तावन्योऽन्यस्मिन् My, H
१३. See notes

29. He then places one space filler and the significance of this will be mentioned later. There are three in the front corresponding to threefold Agni. As great as Agni is, as great as is his measure, so great he builds him up. Ten more he places and the purpose of this will be explained later. Two in front, then ten and then one— thus the altar is built. They come to thirteen, the significance of which has already been explained. Together it comes to tweny-one. Twelve months, five seasons, three are these worlds and the Sun is the twenty- first. It is that Sun whom he establishes on this fire-altar. Further, there are twenty-one enclosing stones symbolising the twelve months, five seasons, these three worlds and that Agni from above (Sun) as the twenty-first. As much as he puts on those bricks in this way, he establishes those two (the Sun and the fire) in each other. Thus those two are established in each other by making each of them the twenty-first. Thus both of them are here as the *Āhavanīya* and the *Gārhapatya.*

30. He then spreads a layer of earth; the reason for this will be mentioned later. He collects this earth from the edge of the *cātvāla* pit. The *cātvāla* is the same as Agni and so this way it amounts to Agni's nature, being bestowed on Agni. The *Gārahapatya* altar should be equal to the dimension of the fire pan. The justification for this has been explained earlier. The *Gārhapatya* hearth measures a fathom in diameter and a human body is one fathom high and man is Prajāpati who in turn is Agni. He thus makes the womb equal in size to Agni's body. It is circular, since the womb is circular. Moreover, *Gārhapatya* is this terrestrial world which doubtless is circular.

31. He then places fire in both (*Gārhapatya* and *Āhavanīya*) simultaneously and brings about coordination. He chants, "You two get united and get on together, loving, radiant, well disposed and be partakers of food and drink together. I have brought your minds together; together your rites and together your thoughts. O *Agni Purīṣya* of same mind!" He thus pacifies them for mutual amity so that they shall not injure each other.

32. With four *mantras* he brings them together. Because the cattle are four footed, he brings about concord between the cattle and the fire. Cattle being food, it amounts to bringing together the food and fire. Let him not look at that *ukhā* while it is empty. 'I must not look at the empty one' so he should think. Were he to look at this empty pan, it would devour him.

33. He then throws sand into it, for, *sikatās* are the semen of *Agni Vaiśvānara.* In effect he sprinkles *Agni Vaiśvānara* in his seed form. This *sikatā* should come up to the brim of the *ukhā*; the significance of this has been explained.

अथैनां विमुञ्चत्यप्रदाहाय यद्धि युक्तं न विमुच्यते प्र तद्दह्यत एतद्वा एतद्युक्ता रेतोऽमार्षीदेतमग्निं तमत्राजीजनदथापरं धत्ते योषा वा उखा तस्माद्यदा योषा पूर्वꣳ रेतः प्रजनयत्यथापरं धत्ते मातेव पुत्रं पृथिवी पुरीष्यमिति मातेव पुत्रं पृथिवी पशव्यमित्येतदग्निꣳ स्वे योना अभारुखेत्यग्निꣳ स्वे योनावभार्षीदुखेत्येतत्तां विश्वैर्देवैर्ऋतुभिः संविदानः प्रजापतिर्विश्वकर्मा विमुञ्चत्वित्यृतवो वै विश्वेदेवास्तदेनां विश्वैर्देवैर्ऋतुभिः संविदानः प्रजापतिर्विश्वकर्मा विमुञ्चति तामुत्तरतोऽग्नेर्निदधात्यरत्निमात्रे तस्योक्तो बन्धुः ॥ ३४ ॥

अथास्यां पय आनयत्येतद्वा एतद्रेतो धत्तेऽथ पयो धत्ते योषा वा उखा तस्माद्यदा योषा रेतो धत्तेऽथ पयो धत्ते धराः सिकता भवन्त्युत्तरं पयोऽधरꣳहि रेत उत्तरं पयस्तन्मध्य आनयति यथा तत्प्रतिपुरुषशीर्षमुपदध्यात् ॥ ३५ ॥ इति द्वितीयं ब्राह्मणम् ॥

तृतीयं ब्राह्मणम्

प्रजापतिः प्रजा असृजत स प्रजाः सृष्ट्वा सर्वमाजिमित्वा व्यस्रꣳसत तस्माद्विस्रस्तात्प्राणो मध्यत उदक्रामदथास्माद्वीर्यमुदक्रामत्तस्मिन्नुत्क्रान्तेऽपद्यत तस्मात्पन्नादन्नमस्रवद्यच्चक्षुर-ध्यशेत तस्मादस्यान्नमस्रवन्नो हेह[1] तर्हि काचन प्रतिष्ठास ॥ १ ॥

ते देवाऽब्रुवन्न वा इतोऽन्या प्रतिष्ठास्तीममेव पितरं प्रजापतिꣳ सꣳस्करवाम सैव नः प्रतिष्ठा भविष्यतीति ॥ २ ॥

तेऽग्निमब्रुवन्न वा इतोऽन्या प्रतिष्ठास्ति त्वयीमं पितरं प्रजापतिꣳ सꣳस्करवाम सैव नः प्रतिष्ठा भविष्यतीति किं मे ततो भविष्यतीति ॥ ३ ॥

तेऽब्रुवन्नन्नं वा अयं प्रजापतिस्त्वन्मुखा एतदन्नमदाम त्वन्मुखानां न एषोऽन्नमसदिति तथेति तस्माद्देवा अग्निमुखा अन्नमदन्ति यस्यै हि कस्यै च देवतायै जुह्वत्यग्नावेव जुह्वत्यग्निमुखा हि तद्देवा अन्नमकुर्वत ॥ ४ ॥

स योऽस्मात्प्राणो मध्यत उदक्रामदयमेव स वायुर्योऽयं पवतेऽथ यदस्माद्वीर्यमुद-क्रामदसौ स अदित्योऽथ यदस्मादन्नमस्रवद्यद्देव संवत्सरेऽन्नं तत्तत् ॥ ५ ॥

१. हेत V2, H

34. Then he leaves it free so that it does not get burnt. That which is yoked will get charred if not unyoked. When yoked, the *ukhā* bore this Agni within it as seed and Him it has now brought forth. The *ukhā* is the female and when she delivers the first seed, it conceives a second time. He unlooses it by chanting the *mantra* "Even as a mother her son, so has the earth borne *Agni Purīṣya*; i.e. Agni favourable to cattle – she the *ukhā* in her own womb". It means the *ukhā* has conceived Agni in her own womb. "May Prajāpati the creator of all, release here with the approval of all—gods and the seasons". Thus Prajāpati releases it in concert with the *Viśvedevas*, all *ṛtus*. He releases it towards the north of the fire at a distance of an ambit. (The explanation for this is already given).

35. He then pours milk into it. Having first received the semen, it now receives milk; for, the *ukhā* is a female. A female secretes milk when she is impregnated. The sand is below and the milk above which means the seed is below (first) and then the milk (secretes). He pours it into the middle so that thereon the human head can be placed on it. (Second Brahmana ends)

BRĀHMAṆA III

1. Prajāpati created the creatures and having gone all out in creation, he became exhausted. In his exhaustion, the vital air went out from him and so too his energy. By the departure of vital air and energy, he fell down. As he fell down, food oozed out; it emanted from his eye on which he lay. Consequently there was no stability for anything at that stage.

2. Then the Gods conversed "Indeed there is no other foundation than him and let us restore him, our father Prajāpati, so that he can afford stability".

3. They told Agni "There is no scope for stability and so you will restore our father, Prajāpati. He shall be our foundation". Agni said "What will I gain by that ?"

4. They said "Prajāpati is food. You be our mouth, and we will eat that food. Thus we will have the food through you as our mouth". Agni agreed. That is why the Gods eat through the mouth in the form of Agni.

5. Now the vital air which went out from the middle of the body is no other than the *vāyu* which blows yonder. The energy which oozed out of him is the Āditya and the food which flowed from him is all the food (produced during the year).

तं देवा अग्नौ प्रावृञ्जꣳस्तद्य[2] एनं प्रवृक्तमग्निरारोहद्य एवास्मात्स प्राणो मध्यत उदक्रामत्स एवैतꣳ स आपद्यत तमस्मिन्नदधुरथ यदस्माद्वीर्यमुदक्रामत्तदस्मिन्नदधुरथ यदस्मादन्नमस्रवत्तदस्मिन्नदधुस्तꣳ संवत्सरे[3] सर्वं कृत्स्नꣳ सꣳस्कृत्योर्द्ध्वमुदश्रयꣳस्तद्यं तमुदश्रयन्निमे स लोकाः ॥ ६ ॥

तस्यायमेव लोकः प्रतिष्ठा अथ योऽस्मिँल्लोकेऽग्निः सोऽस्यावाङ् प्राणोऽथास्यान्तरिक्ष-मात्माथ योऽन्तरिक्षे वायुर्य एवायमात्मन्प्राणः सोऽस्य स द्यौरेवास्य शिरः सूर्याचन्द्रमसौ चक्षुषी यच्चक्षुरध्यशेत स चन्द्रमास्तस्मात्स मीळिततरोऽन्नꣳ हि तस्मादस्रवत् ॥ ७ ॥

तदेषा वै सा प्रतिष्ठा यां तद्देवाः समस्कुर्वन्त्सैवेयमद्यापि प्रतिष्ठा सो एवाप्यतोऽधि भविता ॥ ८ ॥

स यः स प्रजापतिर्व्यस्रꣳसतायमेव सः योऽयमग्निश्चीयते तद्यदेषोखा रिक्ता शेते पुरा प्रवर्जनाद्यथैव तत्प्रजापतिरुत्क्रान्ते प्राण उत्क्रान्ते वीर्ये स्नुतेऽन्ने रिक्तोऽशयदेतस्य[4] तद्रूपम् ॥ ९ ॥

तामग्नौ प्रवृणक्ति यथैवैनमदो देवाः प्रावृञ्जꣳस्तद्य एनां प्रवृक्तामग्निरारोहति य एवास्मात्स प्राणो मध्यत उदक्रामत्स एवैनꣳ स आपद्यते तमस्मिन्दधात्यथ यद्रुक्मं प्रतिमुच्य बिभर्त्ति यदेवास्माद्वीर्यमुदक्रामत्तदस्मिन्दधात्यथ याः समिध आदधाति यदेवास्मादन्नमस्रवत्तदस्मिन्दधाति ॥ १० ॥

ता वै सायं प्रातरादधात्यहश्च हि तद्रात्रेश्चान्नमस्रवत्तान्येतानि सर्वस्मिन्नेव संवत्सरे स्युः संवत्सरो हि स प्रजापतिर्यस्मात्तान्युदक्रामꣳस्तदस्मिन्नेतत्सर्वस्मिन्नेव सर्वं दधाति यस्मिन्हास्यैतदृतौ न कुर्यान्न हास्य तस्मिन्नेतद्दध्यान्नासंवत्सरभृतस्येक्षकेण च न भवितव्यमिति ह स्माह वामकक्षायणो नेदिमं पितरं प्रजापतिं विच्छिद्यमानं पश्यानीति तꣳ संवत्सरे सर्वं कृत्स्नꣳ सꣳस्कृत्योर्ध्वमुच्छ्रयति यथैवैनमदो देवा उदश्रयन् ॥ ११ ॥

२. प्रावृञ्जꣳस्ततद्य TE
३. तꣳ सर्वं MD
४. Archaic form of अशेते

6. The Gods heated him in the fire and the fire rose over him and warmed him up. That same vital air which escaped from within him came back to him and they deposited it into him. The energy which had gone out of him was also restored in him; and the food which had flown from him got replaced into him. Thus in a year's time, they replenished him completely and lifted him upto an upright position. By this raising him upright, he is (encompassing) these worlds.

7. This terrestrial world is his foundation. The fire that is in this world is Prajāpati's downward vital air and the ether is his body and the wind which is there up in the air is the vital air (*prāṇa*) in his body. The sky is his head and the Sun and the Moon are his eyes. The eye on which he lied down (and through which food oozed out) that is the Moon and it is slightly closed since food flowed out.

8. Now that the same foundation which the Gods thus revived is even today the foundation (for the universe) and will remain so even hereafter.

9. The Prajāpati who got exhausted is this same Agni (altar) which is now being built up. The *ukhā* when it lies there empty before being heated, is just like Prajāpati of yore with his vital air, energy and food having gone out of him.

10. He heats her (*ukhā*) on fire just as the Gods warmed up Prajāpati. When the fire rises over her, then that same vital air which went out comes back and he restores it unto her. When he removes the gold piece and puts it into the *ukhā*, he restores the energy that had gone out. When he places the *samidhs* (fuel-sticks) he replenishes the *ukhā* with the food that had escaped.

11. He places the fuel-sticks both in the evening and in the morning; because the food that flowed out (of Prajāpati) were both of the morning and the evening. These same ceremonies should be performed for the whole year because that Prajāpati when he was emptied of those (vital air etc.) is the year. He thus replaces all that which belongs to him, back into him. "If this is not done throughout the year, it (Agni) should not be even looked on", thus says Ācārya Vāmakakṣa so that he will not have to see his father Prajāpati in tatters. For the whole year he replenishes him and makes him (Agni) stand up just as Gods did with Prajāpati.

तस्य गार्हपत्य एवायं लोकोऽथ यो गार्हपत्येऽग्निर्य एवायमस्मिँल्लोकेऽग्निः सोऽस्य सोऽथ यदन्तराहवनीयं च गार्हपत्यं च तदन्तरिक्षमथ य आग्नीध्रीये[5]ऽग्निर्य एवायमन्तरिक्षे वायुः सोऽस्य स आहवनीय एव द्यौरथ य आहवनीयेऽग्निस्तौ सूर्याचन्द्रमसौ सोऽस्यैष आत्मैव ॥ १२ ॥

तस्य शिर एवाहवनीयोऽथ य आहवनीयेऽग्निर्य एवायꣳ शीर्षन्प्राणः सोऽस्य स तद्यत्स पक्षपुच्छवान्भवति पक्षपुच्छवान्ह्ययꣳ शीर्षन्प्राणश्चक्षुः शिरो दक्षिणꣳ श्रोत्रं दक्षिणः पक्ष उत्तरꣳ श्रोत्रमुत्तरः पक्षः प्राणो मध्यमात्मा वाक्पुच्छं प्रतिष्ठा तद्यत्प्राणा वाचान्नं जग्ध्वा प्रतितिष्ठन्ति तस्मात्प्राणानां वाक्पुच्छं प्रतिष्ठाथ यदन्तराहवनीयं च गार्हपत्यं च स आत्माथ य आग्नीध्रीयेऽग्निर्य एवायमन्तरात्मन्प्राणः सोऽस्य सः प्रतिष्ठैवास्य गार्हपत्योऽथ यो गार्हपत्येऽग्निः सोऽस्यावाङ्प्राणः ॥ १३ ॥

तꣳ हैके त्रिचितं[6] चिन्वन्ति त्रयो वा इमेऽवाञ्चः प्राणा इति न तथा कुर्यादिति ते रेचयन्त्येकविꣳशसंपदमथोऽनुष्टुप्संपदमथो बृहतीसंपदं ये तथा कुर्वन्त्येकꣳ ह्येवैतद्रूपं योनिरेव प्रजातिरेव यदेतेऽवाञ्चः[7] प्राणा यद्धि मूत्रं करोति यत्पुरीषं प्रैव तज्जायते ॥ १४ ॥

अथातः संपदेवैकविꣳशतिरिष्टका नव यजूꣳषि तत्त्रिꣳशत्सादनं च सूददोहाश्च तद्द्वात्रिꣳशद्द्वात्रिꣳशदक्षराऽनुष्टुप्सैषानुष्टुबेकविꣳशतिर्वैव परिश्रितो यजुर्द्वाविꣳशं व्युदूहनस्य यजुरूषाश्च यजुश्च सिकताश्च यजुश्च पुरीषं च यजुश्च चतुर्भिः संनिवपति विमुञ्चति पञ्चमेन ततस्त्रिभिरियं द्वात्रिꣳशदक्षराऽनुष्टुप्सैषाऽनुष्टुबथैते द्वे यजुषी सोऽनुष्टुबेव वाग्वानुष्टुप्तद्यदिदं द्वयं वाचो रूपं दैवं च मानुषं चोच्चैश्च शनैश्च तदेते द्वे ॥ १५ ॥

ता वा एतास्तिस्रोऽनुष्टुभः चित एष गार्हपत्यस्तद्यदेता अत्र तिस्रोऽनुष्टुभः संपादयन्त्यत्र ह्येवैमे तदा सर्वे लोका भवन्ति ततोऽन्यतरां द्वात्रिꣳशदक्षरामनुष्टुभमाहवनीयꣳ हरन्ति स आहवनीयः सा द्यौस्तच्छिरोऽथेहान्यतरा परिशिष्यते स गार्हपत्यः सा प्रतिष्ठा

५. आग्नीध्रीयोऽग्निः TE, H
६. त्रिचितिं TE
७. ऽर्वाञ्चः TE, H

12. This terrestrial world is Prajāpati's *Gārhapatya* altar and the fire that is in this world is the *Gārhapatyāgni.* What space is there between the *Āhavanīya* and the *Gārhapatya* is the ether. The wind in the ether is for him the fire on the *Āgnīdhrīya.* The sky is his *Āhavanīya* and the Agni in the *Āhavanīya* are those two, the Sun and the moon. This then is his (Agni's) full self.

13. The *Āhavanīya* is his head and the Agni which is on the *Āhavanīya* is the vital air of his head. Now, why this *Āhavanīya* has wings and tails ? It is because the vital air of the head has wings and tail. The eye is its head, the right ear its right wing, the left ear its left wing, the vital air its central body, and the voice is the tail and the foundation in as much as the vital airs subsist by eating food with the vocal organ, it is the tail or foundation. That face which is the *Āhavanīya* and *Gārhapatya* is the trunk (of the body) and the fire on the *Āgnīdhrīya* is to him that vital air inside the body. The *Gārhapatya* altar is its foundation and the fire thereon is the downward vital air.

14. Now there are some who build it (*Gārhapatya*) in three layers, saying 'there are three downward vital airs.' It should not be done so. Those who do so are doing in excess. One amounting to twenty-one, one amounting to Anuṣṭubh and one amounting to Bṛhatī but this altar is one single entity – a womb. This downward vital air is that Prajāpati, i.e. the delivering energy. It delivers urine, faeces and also the foetus.

15. Now the total—twenty-one bricks, nine *Yajus*– that makes thirty. The placing of these bricks (*sadana*) and the *sūdadoha mantra* when added become thirty-two. Anuṣṭubh also contains thirty-two letters. Therefore, even this altar with twenty-one bricks is equivalent to Anuṣṭubh. The *Pariśrit,* the bricks placed on the sides are twenty-one. The *Yajus-mantra* is the twenty-second which is used for cleaning the altar. Then comes *ūṣā* and its *mantra,* the sand and its *Yajus,* the *purīṣa* (filling soil) and its *mantra,* with four *mantras* he pours the two fires together ; with a fifth one he unites the *ukhā* and then releases this *nirṛti* with three— total thirty-two and the Anuṣṭubh consists of thirty-two syllables so then this is an Anuṣṭubh (despite the twenty-one it is equivalent to Anuṣṭubh with thirty-two syllables). These two *Yajus* are also Anuṣṭubh because Anuṣṭubh is speech. Thus that twofold form of speech : there is the divine and the human, loud and low, i.e. those two.

16. Thus this *Gārhapatya* altar that is built up is made up of three Anuṣṭubhs. Why this altar is made of three Anuṣṭubhs is because they correspond to these three worlds. All the three come in this. Out of the first two Anuṣṭubhs, the first one with twenty-two syllables is taken to the *Āhavanīya.* This *Āhavanīya* is that sky, i.e. that head of Prajāpati. Then one of the two Anuṣṭubhs remains here (on the earth) to

स उ अयं लोकोऽथ य एते द्वे यजुषी एतत्तद्यदन्तराहवनीयं च गार्हपत्यं च तदन्तरिक्षꣳ स आत्मा तद्यत्ते द्वे भवतस्तस्मादेतत्तनीयो यदन्तराहवनीयं च गार्हपत्यं च तस्मादेषां लोकानामन्तरिक्षलोकस्तनिष्ठः ॥ १६ ॥

सैषा त्रेधा विहिता वागनुष्टुप्सामैषोऽग्निः प्राणो भूत्वाऽनुसंचरति य आहवनीयेऽग्निः स प्राणः सोऽसावादित्योऽथ यो गार्हपत्येऽग्निः स उदानः[८] स उ अयं योऽयमस्मिँल्लोकेऽग्निरथ य आग्नीध्रीयेऽग्निः स व्यानः स उ अयं वायुर्योऽयं पवत एवं विद्ध वाव सर्वां वाचꣳ सर्वं प्राणꣳ सर्वमात्मानꣳ सꣳस्कुरुते ॥ १७ ॥

सैषा बृहत्येव ये वै द्वे द्वात्रिꣳशतौ द्वात्रिꣳशदेव तदथैते द्वे यजुषी तच्चतुस्त्रिꣳशदग्निरेवं पञ्चत्रिꣳशो नाक्षरा छन्दो व्येत्येकस्मान्न द्वाभ्याꣳ स उ द्व्यक्षरस्तत्षट्त्रिꣳशत्षट्त्रिꣳशदक्षरा बृहती बृहतीं वा एष संचितोऽभिसंपद्यते यादृग्वै योनौ रेतः सिच्यते तादृग्जायते तद्यदेतामत्र बृहतीं करोति तस्मादेष संचितो बृहतीमभिसंपद्यते ॥ १८ ॥

तदाहुर्यदयं लोको गार्हपत्योऽन्तरिक्षं धिष्ण्या द्यौराहवनीयोऽन्तरिक्षलोक उ अस्माल्लोकादनन्तर्हितोऽथ कस्माद्गार्हपत्यं चित्वाहवनीयं चिनोत्यथ धिष्ण्यानिति सह हैवेमावग्रे लोकावासतुस्तयोर्वियतोर्योऽन्तरेणाकाश आसीत्तदन्तरिक्षमभवदीक्षꣳ हैतन्नाम ततः पुरान्तरा वा इदमीक्षमभूदिति तस्मादन्तरिक्षं तद्यद्गार्हपत्यं चित्वाहवनीयं चिनोत्येतौ ह्यग्रे लोकावसृज्येतामथ प्रत्येत्य धिष्ण्यान्निवपति कर्मण एवानन्तरायायाथो अन्तयोर्वाव सꣳस्क्रियमाणयोर्मध्यꣳ सꣳस्क्रियते ॥ १९ ॥ इति तृतीयं ब्राह्मणम् ॥

॥ इत्यष्टमोऽध्यायः समाप्तः॥

॥ इत्युखासम्भरणकाण्डं समाप्तम्॥

८. See notes

be this *Gārhapatya* which is the foundation of this terrestrial world. Then the two *Yajus* which is between the *Āhavanīya* and the *Gārhapatya* form the aerial world, that body of Prajāpati and because there are two of them making up one Anuṣṭubh, that space and hearth between the *Āhavanīya* and *Gārhapatya* (viz. *Āgnīdhrīya* hearth) is smaller. Therefore, the aerial world is the smallest of the three.

17. This Anuṣṭubh in the form of speech is of three kinds. This Agni becomes the *prāṇa* and goes along with the speech. The fire which is on the *Āhavanīya* altar is the *prāṇa* breathing out and is the same as the yonder Sun. The fire which is on the *Āgnīdhrīya* is the breath that pervades (*vyāna*) and is the same as the wind that blows yonder. The fire which is on the *Gārhapatya* is the in-breathing (*udāna*) and is in the form of fire in this world. He who knows this secret achieves for himself the full speech, full vital air and full self.

18. Then this Bṛhatī—there are two *Yajus mantras* consisting of thirty-two syllables. That becomes thirty-two. The two *Yajus mantras* added to it becomes thirty-four. Agni the thirty - fifth. One syllable less or more does not alter the metre; neither by one nor by two. Moreover that Agni consists of two syllables and that makes thirty-six. Bṛhatī consists of thirty-six syllables and it is this Bṛhatī that the *Āhavanīya* altar amounts to. For, whatever the nature of the seed which is infused into the womb, such like offspring is born therefrom. Thus in that he makes up that Bṛhati metre, out of this *Gārhapatya* and there by the *Āhavanīya* fire-altar amounts to the Bṛhatī.

19. In this context, they say, "As the *Gārhapatya* is this terrestrial world; the *Dhiṣṇyā* hearth, the aerial world and the *Āhavanīya*, the sky, the aerial world is not separated from earth. So, why should he construct the *Āhavanīya* after *Gārhapatya* and then come to the middle one i.e. the aerial world of *Dhiṣṇyās*? Well, at first these two worlds, heaven and earth were together. When they parted, the space which was between, i.e. *antara*, became *antarikṣa* because this *ikṣa* was in the *antara* and hence called *antariksa*. There is another reason for building the *Gārhapatya* and *Āhavanīya* first because this world and the sky were created first and in between, the *Dhiṣṇyās* are built so that there is no void or gap between these two and this pious act has a continuity. In this way, after constructing the two hearths the inter-space is also built. (Third Brāhmaṇa ends)

(Chapter Eight ends)

UKHĀSAṂBHARAṆA KAṆḌA ENDS

PĀṬHAVIMARŚA
(Textual Notes)

VĀJAPEYA KĀṆḌA - VI

1.1.6. The context here is to decide the *adhikāri* who can perform *Vājapeya.* Highly learned and knowledgable person alone can perform it, provided he belongs to the Brahmin or Kṣatrīya caste and is able to mobilise such priests who are well-versed in the techniques of this sacrifice. औपाविर्जानश्रुतेय was obviously not fulfiling their conditions and hence he had to descend after reaching the upper region. When the result of *Vājapeya* is so high as even to conquer Prajāpati and conquer everything, an undeserving person could not be elevated to that high position which would upset the social equilibrium. This seems to be the only purpose for the reference to the descendance of Aupavi, the son of Jānaśruti.

1.1.10. Here Caland suggests to change तः to तद्. There is no need for that, since तः refers to प्रसवम्.

1.2.15. वित्या संगृहीत— If the two are to take each other's share, व्यत्यासं गृहीत would have been alright. But here, वित्या as found in TE, V2 and H followed by संगृहीत means each knowing his share, takes it.

1.4.3. वाजो अन्नं, वाजसा अन्नसा appears to be in the usual method of explanation found in the Brāhmaṇa texts. Putting अन्नसा does not sound sensible. MD has no corresponding passage to guide us. अञ्जसा found in the place of अन्नसा in TE, My, H, and V2 make bettter reading, as it would mean 'in actuality'. There is no difference between अन्न and वाज.

1.4.9. सव्याप्रष्टिं वा अग्रे मानुषे — Here Caland has emended the reading in the lines of the reading at VII-3-3-6. But there seems to be no need for such change.

1.4.10. श्येने परीतो is the reading in the Kāṇva Saṁhitā text (10-12), MD has परीत्तो and it has been explained by Harisvāmin as व्यवस्थितः . परीतो means here 'pervades' परि + इतो.

RĀJASŪYA KĀṆḌA - VII

1.1.4. सवासाध्वानं and सवाससाध्वानं are both incorrect. So Caland's reading सवासा अध्वानं is accepted. लोपाधिष्ण्ये अतिनिधाय is the correct splitting. Both धिष्णोति as found in some Mss and धृष्णोति as amended by Caland do not fit in, as such verbal forms are not possible. नो here means एव.

1.3.1. त्रिषंयुक्त offerings are three offerings, each of which consists of one *puroḍāśa* and two *carus*. First consists of a *puroḍāśa* for Agni-Viṣṇu, a *caru* for Agni-Viṣṇu and a *caru* for Viṣṇu. The second consists of a *puroḍāśa* for Agni-Pūṣan and a *caru* for Agni-Pūṣan and *caru* for Pūṣan. The third consists of a *puroḍāśa* for Agni-Soma, a *caru* for Agni-Soma and a *caru* for Soma. Each is called *Triṣamyukta* because each has three constituents.

2.2.7. अन्यायवाप्यवयन्ति Here the splitting is अन्य-आय-वा. The derivation अन्यां यातीति अन्याय. वा is in the sense of इव (as if). It would mean 'Though broken away from the main stream, when it rejoins it looks as if joining a different stream'. Caland's reading अन्यामवाप्यवयन्ति is no doubt simpler and less involved but there is no Mss support for it.

2.2.12. व्रजस्थ — व्रज normally means 'a cloud' but here it is used in the sense of 'well' since both bear water.

2.2.13. वसा is derived from वस् कान्तौ to mean 'shining' as well as for वस् वाश्य: meaning 'amenable to human' for they do not obstruct the way as rivers do.

2.2.19. There is no स्वाहा in this, because no offering is invloved.

2.2.19. Here Caland suggests amendment as स्वराजैव. There is no need to alter the readings of the Mss स्वाराजैव. स्वर् means 'heaven' (स्वर्ग) and स्वाराट् means 'Lord of the heavens'. So स्वाराजैव is alright.

2.2.22. क्षत्रमाशास्ते महि is enough. Caland has introduced यदाह in between which is not necessary since इति coming later itself implies the sense of यदाह.

2.3.1. यदैतस्य and प्रचरन्ति do not go together. Either it should have been यदेतस्य प्रचरन्ति or यदैतस्य प्रचरति. But neither of these is found in any of the Mss. So we have to presume that यदा is used in the sense of यद्.

2.3.1. देवस्वाम् The correct form should be देवसुवाम् and that is how it reads in Taittirīya. Shortening of सुवाम् as स्वां is archaic.

2.3.3. सुवति is used in the sense of सौति. Perhaps, this is derived from a Vedic root सुव in the first conjugation.

2.3.3. सुवक्षिप्रं is found in two Mss. But सुवाक्षिप्रं is the reading in TE and My, which is also possible if we take the elongation as an archaic. Caland's amendment is सुवात्क्षिप्रं on the basis of प्रापयात् which follows, is not warranted.

2.3.6. All the Mss read ज्येष्ठस्य जयैष्ठस्येष्टे. Caland's reading "ज्येष्ठ: स ज्यैष्ठस्य is no doubt simple. But all the Mss cannot be ignored. So the former reading has to be interpreted as "Indra controls for senior most and seniority". Here the possessive case is used in the accusative sense.

2.3.6. अतिष्ठौषधीनां as found in all Mss is retained though the *sandhi* is archaic, instead of amending it to अतिष्ठा ओषधीनां as suggested by Caland.

2.3.8. The MD reads नाम्बा in this context and Sāyaṇa explains it as a plant grown in unploughed land. Since it does not need ploughing which causes violence, these are harmless growth and hence belong to Mitra. In the Taittirīya Saṁhitā and the Taittirīya Brāhmaṇa the reading is अम्बानां (as here in ŚB) interpreted by Sāyaṇa himself as 'a kind of grain'. It is also taken for the lotus seeds (which grow without cultivation and ploughing of land).

2.3.9. घर्म is in the sense of घर्माः. Otherwise the plural in उपयन्ति will not fit in.

2.4.9. यावद्धयस्वं is found in four Mss and comes closer to the TE reading यावद्यस्वं. यावद्-हि-अस्वं is the construction which goes well with later स हि (तावत्) अशनायति. So Caland's amendment is not called for.

2.4.15. The word तार्प्यं is derived by Sāyaṇa as a garment made of the fibres of a plant called *Tṛpā.* It is also considered as a vegetable silk; thrice soaked in ghee. Dr. Ranade translates it as a garment made of silk or made of cloth, the threads of which have been dipped three times in water, (commentary *Valkalaṁ iti kecit* vide Kātyāyana Śrautasūtra translation by H.G. Ranade, P. 427). Eggling in his translation of MD, after referring to different interpretations agrees with Goldstrucker and interprets it as 'a silk undergarment'.

2.4.19. One of those garments is specified as the first one i.e. *tārpya* according to Sāyaṇa.

2.4.22. Eggling translates अपराध्नोति as 'he misses his aim'. Here we have taken Sāyaṇa's interpretation. In MD these three arrows are respectively called, *Aribā, Rujā* and *Kṣumā.*

3.1.9. निविद्ध पदा—Here निवित् and ह are the words. निवित् means beaten or blown up and is an adjective to शिरो. So no need to make it possessive as amended by Caland.

3.1.14. Sāyaṇa interprets the word अदिति as 'a capable person who performs rites as ordained' and दिति 'the incapable one who does the rites without realising their real purport'; and स्वं as 'comely self' and अरन 'the ghastly figures of the enemies'.

3.2.5. If पर्वत is to mean Sun and वृषभ to mean the raining cloud, it would present the picture of Sun coming out in all its glory from behind the cloud and the performer of *Rājasūya,* likewise, emerges in glory out of the sacrifice.

3.2.10. The construction is rather confusing. Sāyaṇa says that it should be inferred as being addressed to the waters.

3.3.12. विमुच्याता is preferred to विमुच्यता. Mss are equally divided in the readings. MD has विमुच्यातै and Harisvāmin's commentary also corroborates it. So विमुच्याता is preferred.

3.3.13. वाहांसि means 'those that carry'. So Caland's emendation is not warranted.

3.3.24. ऊर्जं मयि धेहि is the Saṁhitā reading. Caland and some Mss read मे for मयि. Since it is a quotation from the Saṁhitā we retain मयि .

3.4.4. Caland's suggestion to read तस्यामेव is not necessary. तस्याः in the sixth case with कृते understood will serve the purpose.

3.4.7. अदण्ड्योऽत्येते is the reading in all the Mss. *Ātmanepada* has to be explained as archaic rather than amending it to अत्येति as Caland has done.

3.4.18. सजात is interpreted by Vidyādhara as ग्रामण्यो भ्राता (vide Katyayana Śrauta SūtraVṛtti, 15.7.14. P. 72). Karka also interprets it as ग्रामणीसजातः. Eggling has translated it as 'tribesman'.

4.1.4. यावेवैता is to be split as या -वा-इव-एता all going with देवता. Caland's amendment as यान्वेव to suit the masculine gender in त्रीन् etc. is not necessary since विधेयप्राधान्य rule is applicable.

4.1.13. The kaṇḍikā ending with उपसद्भिः is not conducive to proper interpretation. Either it should have ended after चरन्ति or it should have run on without break.

4.2.13. The MD reading is विष्ठाव्राज्यन्नाद्यकामो. Most of the Kāṇva Mss have विष्ठाव्राजे which both in the fourth case and in the seventh case does not make sense. So we are to choose an amendment nearest to the Mss reading and it can be only विष्ठाव्राजोऽन्नाद्यकामो.

4.3.5. आसुः is an archaic usage for बभूवः.

5.1.1. Vidyādhara on 15.10.3 of the Kātyayana Śrauta Sūtra interprets the words मल्हम् as one on whose wool there is no dirt—यस्या ऊर्णासु मलो नास्ति.

5.1.24. In Caland's edition *Kaṇḍikās* 24 and 25 are interchanged in sequence.

UKHĀSAṂBHARAṆA KĀṆḌA - VIII

1.2.7. MD reads अजहुः TE and other Kāṇva read अजह्रुः. Nāsik Ms reads आजहुः. The latter two are wrong. So we accept the Ms reading being the imperfect third person plural of the root ओ हाक् त्यागे.

1.3.6. Harisvamin gives an alternative interpretation that they impregnated seed over a period of one year and a boy was born.

2.1.6. अग्नेर्वहं has to be spilt as अग्नेः-उ-अहं.

2.1.7. The root as in अस् गतिदीप्त्यादानेषु is the first conjugation. For the MD reading श्रीरभ्यधासिषं the root is धेट् पाने.

2.1.9. हन्तैनात् is the reading found in most of the Kāṇva Mss. granting that एनात् with the elongation of ना is archaic, there is no further reference to justify एनत्. So we adopt the MD reading एतत्.

2.1.32. Eggling adopts the reading अमृतेष्टका: in the latter sentence here and interprets as "They are false bricks". But this is not supported by Sāyaṇa or Harisvāmin. Moreover it does not fit in with VIII.1.2.24 where हिरण्येष्टके is defined.

2.2.4. Actually it should have been कवत्य: instead of कद्वत्य: as per the explanation that follows which says क in प्रजापति. कद्वत्यो is perhaps an archaic form of कवत्यो.

2.2.35. भिषजित and भिषज्यित found in most of the Kāṇva Mss. are correct. Webers edtion of MD has the reading भिषज्जयितो which is definitely untenable. Ganga Prasad's Edition with Hindi *Ṭīkā* has भिषज्यितो which is justifiable. So we adopt that reading.

2.3.7. Here apart from Prajāpati and Agni forming two; and Vāyu and Parameṣṭhī forming two; Indrāgnī and Viśvakarma with Sun form the third pair to make six. (Indrāgnī and Viśvakarma are counted only as one, since they together saw the second *citi*).

2.3.7. Second layer means here one between the first and the second already mentioned in kaṇḍikā 2 above and fourth layer means, one between the second and the third mentioned in kaṇḍikā 6 above.

3.1.31. प्रादेशमात्र is interpreted by Sāyaṇa and Harisvāmin in different ways. But here it seems to refer to the breadth of the mouth organ covering all the parts of the mouth that are involved in the *Bāhyaprayatna* for producing sound.

3.2.2. संवर्त and संवत् used in the sense of expanse. Sāyaṇa has not commented on it. It would mean 'Among those that are expansive, Pṛthvī is the most expansive'.

3.2.16. जातवेद is interpreted as enlightened one who knows all the beings or as one who knows each object as it is born.

3.2.18. मृधो first used as धकारान्त and later as अकारान्त.

3.2.18. इत can be second person plural of ई 'to go' or can be indeclinable meaning 'from him'.

3.2.18. चिकीषत of TE is from the root चिञ् 'to collect' and is accepted in preference to चिकीर्षत the derative of कृ.

4.3.2. Here Eggling has translated as "From his mothers". Harisvāmin has interpreted it as "Towards the mothers" which is more natural on the part of a child. The fourth case in मातृभ्य: also confirms the meaning "Seeking for his mothers'".

4.3.7. Both these interpretations for रासभेशुच दधाति are possible and are supported by Sāyaṇa and Harisvāmin (as शुक् means both grief and joy). But पत्वा meaning falling down as an attribute to रासभ perhaps, supports the former interpretation (pensive or sad).

5.1.8. स्वौपशवा also interpreted as one having charm in the limbs employed in lying down. Eggling's interpretation of all the three adjectives, referring to the hair-style is not in agreement with Harisvāmin's or Sāyaṇa's.

5.3.8. शक्रैव and शक्रैव are the readings found in most of the Mss. MD reads शक्रैव. Harisvamin somehow interprets it as meaning जाघम् and equals शक्रैव with शकेत. While शक्रैव is definitely out of context since it would mean 'Vigan' and here the excreta devoid of vigan is meant, we retain शकैव of the starting sentence instead of शक्रैव which in spite of its involved interpretation falls short of the concept of excreta.

5.4.5. ईधिरे given as alternate reading in TE is also possible. ईधे in the sense of "having made it to glow" is found in Taittirīya III-5-11 and Sāyaṇa has explained it as प्रज्वलितवान्.

6.2.4. वीरयस्वस्वग्नि the reading found in the MD has been adopted since the Saṁhitā text is वीरयस्वसु.

6.2.18. In the case of *aparaśuvṛkṇa* and *adhaḥśaya*, since no particular tree is mentioned, these two *samidhs* are of the *Udumbara* only.

6.3.4. यश्चैनानाद्वेद्धं (द्वयं) in the reading in Mss which is obviously wrong. एनान् अद्वेट् यं च अद्विपु: is the constitution. MD reading is conducive to this and so we have adopted it.

6.4.2. In both the kaṇḍikās above आहुतिकृतं हैवास्मै समुपदधाति refers to normal adding of fuel by way of tending the fire throughout the night and day after the regular rituals. It perhaps implies that even such tending should be done with स्वाहाकार, since it has been said earlier that any offering without स्वाहा will harm the fire.

7.1.16. Here Eggling translates तस्य as referring to fire. But Sāyaṇa clearly says तस्य शिक्यस्य आप: उदकान्येव प्रतिष्ठा आस्पदम्.

7.2.15. पर्ज्जन्यो रूपः is found in all Mss. But it is in the sense of a compound पर्ज्जन्यरूपः. MD also has the same reading but Harisvamin clearly interprets it as मेघरूपं भवेम.

7.2.16. Here it should be परोबाहुर्हि पर्ज्जन्यः. Since neither Mss nor MD support it, we retain the reading परोबाहुर्हि. Here भवति is understood.

8.1.6. The construction बुद्धवत्या (समिधा) एनं (यजमानं) इत्यायै (गन्तुं) बोधयति (प्रेरयति). The Yajamāna is being prompted to move with the *Samidh* which has been made to glow with ghee.

8.2.31. संकल्पेयाथां should have been the correct form. Here it is an archaic usage with या dropped.

8.3.17. In the MD recension, after *prāṇa*, we have *udāna* in *Gārhapatya*, and then only *vyāna* and *Āgnidhra*. This order of Sāyaṇa between *udāna* and *vyāna* are often found in Kāṇva and MD.

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Dr. C.R. Swaminathan hailed from an orthodox aristocratic family of Palghat, Kerala. He did his M.A. in Sanskrit in 1950. He obtained the degree of M. Litt from Madras University under the able guidance of Dr. V. Raghavan; Ph.D. from Delhi University; and Acharya from Darbhanga Sanskrit University.

He worked as Librarian in the Oriental Manuscripts Library, Madras. He then joined Government of India in 1961 as a lecturer in Sanskrit. For a brief spell of two years he was on deputation to His Majesty's Government of Nepal as Curator, National Archives, Nepal. He retired as Deputy Educational Adviser (Sanskrit) in 1985. After his retirement he worked as Consultant in IGNCA for four years.

As Deputy Educational Adviser (Sanskrit), he was instrumental in initiating Adarsh Sanskrit Mahavidyalaya Scheme; reprinting of out of print Sanskrit works; special incentives for preservation of the oral tradition of Vedic studies; and establishment of Rashtriya Veda Vidya Pratishthana-an autonomous Trust, of the Government of India. He was also credited with starting a number of Veda Pathashalas in various parts of the country.

Besides several articles and Sanskrit poetic compositions, he has quite a few publications to his credit in English and Sanskrit including his Sanskrit dissertation on *A Comparative Study of Gītā Bhāṣyas* published by the Sahitya Parishad, Lucknow, which is widely acclaimed as an excellent piece of critical scholarship.

Dr. C.R. Swaminathan received President's award for his outstanding contributions to Sanskrit Studies in the year 1997-98.

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